THE DOCTRINES AND DISCIPLINE

OF THE

Methodist Episcopal Church

1908

EDITED BY

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To the Members of the Methodist Episcopal Church.

DEARLY BELOVED BRETHREN: It is our privilege and duty to recommend most earnestly this volume to you, which contains the DOCTRINES and DISCIPLINE of our Church, which we believe are agreeable to the Word of God, which is the only and the sufficient rule of faith and practice. Yet the Church, in the liberty given to it by the Lord, and taught by the experience of many years, and by the study of ancient and modern Churches, has from time to time modified its Discipline in order to secure the end for which it was founded.

We believe that God's design in raising up the Methodist Episcopal Church in America was to aid largely in evangelizing the continent and "to spread scriptural holiness over these lands." As a

proof we have seen since that time an extraordinary work of God extending throughout all the United States and Territories and throughout the British possessions in North America, and the planting of successful Missions in South America and Mexico. The Methodist Episcopal Church, in its organic form and in spiritual power, has been successfully planted also in Africa, Asia, and Europe, where God has given it great prosperity.

During the period in which this work has been extending, the Church has revised and enlarged its legislation to meet the demands created by its own success, as well as by the conditions of the different peoples among whom it strives to build up the kingdom of God. The Book of Discipline, at first small and simple, has thus gradually become larger, more varied in its topics, and more important by the activities which it has inspired and regulated. Its provisions for our expanding educational, missionary, and publishing work are illustrations of this statement.

The peculiar Constitution and Administrative

Rules of our Church, to which its success is largely due, deserve careful study. The Itinerant Ministry, the Sub-pastorate through Classes, the Episcopacy, the District Superintendency, the Conferences in their gradation, the Local Ministry, the Judicial Administration, the Interdependence of the Ministry and the Laity, with the well-defined duties and rights of each, are severally parts of a system which can be truly valued, profitably used, or wisely modified only by those who through loving and faithful study have become familiar with it.

Therefore we earnestly wish that this volume may be found in the home of every member of the Methodist Episcopal Church; and the more so because it contains the Doctrines maintained, in part or in whole, by every evangelical Church.

The Order of Worship herein set forth we commend to your scrupulous observance. In substance, it has been received from our Fathers, has been approved by judgment and enjoined by the authority of the Church. If uniformly observed,

it will continue to be both a token and bond of unity throughout our widespread communion.

We remain your very affectionate Brethren and Pastors:

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HISTORICAL STATEMENT

THE doctrine and spirit of Primitive Christianity have existed at different times and in different degrees in all branches of the kingdom of Christ among men. They were embodied in a new form on this wise:

"In 1729 two young men in England, reading the Bible, saw they could not be saved without holiness, followed after it, and incited others so to do. In 1737 they saw, likewise, that men are justified before they are sanctified; but still holiness was their object. God then thrust them out to raise a holy people."

This was the rise of Methodism, as given in the words of its founders, John and Charles Wesley, of Oxford University, and Presbyters of the Church of England. Their evangelical labors were accompanied by an extraordinary divine influence; other Ministers and many Lay Preachers were raised up to aid them; and throughout England and in Scotland and Ireland arose *United Societies* of men having the form and seeking the power of godliness. These subsequently became the Wesleyan Churches of Great Britain.

In the year 1766 Philip Embury, a Wesleyan Local Preacher from Ireland, began to preach in New York

City and formed a Society, now the John Street Church. Another Local Preacher, Thomas Webb, Captain in the British army, soon joined him and also preached in the city of New York and its vicinity. About the same time Robert Strawbridge, from Ireland, settled in Frederick County, Maryland, preaching there and forming Societies. In 1769 Mr. Wesley sent to America two Itinerant Preachers, Richard Boardman and Joseph Pilmoor, and in 1771 two others, Francis Asbury and Richard Wright. The work thus begun was signally owned of God, so that, at the close of the Revolutionary War, the number of Traveling Preachers was about eighty, and of members in the Societies, about fifteen thousand.

When the Independence of the United States was acknowledged by the treaty of 1783, the American Methodists, most of whom had been members of the Church of England, were, according to the declaration of Mr. Wesley, "totally disentangled both from the State and the English hierarchy." He added: "They are now at full liberty simply to follow the Scriptures and the Primitive Church, and we judge it best that they should stand fast in that liberty wherewith God has so strangely made them free." The parish clergy had mostly returned to England, and the Methodist Societies were without ordained Pastors. "For hundreds of miles together" they were destitute of the Christian sacraments.

As his children in the Gospel, they appealed to Mr. Wesley for advice and help, and he responded by ordaining Richard Whatcoat and Thomas Vasey as Presbyters (or Elders) for America; and also, since he preferred the Episcopal form of Church government, by setting

apart, by prayer and the imposition of hands, the Rev. Thomas Coke, Doctor of Civil Law, and a Presbyter of the Church of England, to be a Superintendent, "to preside over the flock of Christ" in America. In these services he was assisted by other ordained ministers. He also commissioned Dr. Coke to ordain, as joint Superintendent with himself, the Rev. Francis Asbury, then General Assistant for the American Societies. Mr. Wesley also prepared "Articles of Religion" and a "Sunday Service," both abbreviated from the Book of Common Prayer of the Church of England. In the "Sunday Service" were included forms for the Administration of the Sacraments and for the ordination of Ministers.

At the "Christmas Conference," begun in Baltimore, Maryland, December 24, 1784, sixty Preachers met Dr. Coke and his companions. The plan of Mr. Wesley was submitted to them, and was unanimously and heartily approved. Thereupon they organized the METHODIST EPISCOPAL CHURCH, and adopted the Articles of Religion and the Sunday Service prepared by Mr. Wesley, adding to the Articles one containing a recognition of the new Civil Government, and inserting in the Ritual a prayer for the Supreme Rulers of the United States. They also enacted all laws necessary for the government of the new Church. Mr. Asbury was elected to the Episcopal office conjointly with Dr. Coke, by whom, with the assistance of several Presbyters, he was duly consecrated a Bishop. Others were ordained Deacons, and thirteen were elected, and either then or soon thereafter were duly ordained Elders, two of them for missionary work in Nova Scotia and one for like work in Antigua, in the West Indies.

Such was the origin of the Methodist Episcopal Church, the first with an Episcopal form of government to attain an independent existence in the new Republic. While its polity and administrative rules have from time to time been modified to meet changing conditions and opportunities, it remains unchanged in doctrine and in ministerial offices. Coeval with the Republic, it has expanded with it, and ministered to its moral and religious life. At this date (1908) its ministers and communicants, not including adherents, number more than three millions. Other Methodist Churches, derived from the original root, flourish by its side. Obviously its founders were wise and godly men, fulfilling the purpose of the great Head of the Church.

It has always believed that the only infallible proof of the legitimacy of any branch of the Christian Church is in its ability to seek and to save the lost, and to disseminate the Pentecostal spirit and life. Its chief stress has ever been laid, not upon the forms but upon the essentials of religion. It holds that true Churches of Christ may differ widely in ceremonies, ministerial orders, and government. Its members are allowed freedom of choice among the debated modes of Baptism. If any member has scruples against receiving the Lord's Supper kneeling, he is permitted to receive it standing or sitting. In ordinary worship its people are invited to unite in extemporary prayer, but for the Administration of the Sacraments, Ordinations, the Solemnization of Matrimony, the Burial of the Dead, and other special services, a Liturgy is appointed, much of which has been sanctioned by the Universal Church from most ancient times.

Historical Statement

The sole object of the rules, regulations, and usages of the Methodist Episcopal Church is that it may fulfill to the end of time its original divine vocation as a leader in evangelization, in all true reforms, and in the promotion of fraternal relations among all branches of the one Church of Jesus Christ, with whom it is a coworker in the spiritual conquest of the world for the Son of God.

PART I

THE CONSTITUTION

I. ARTICLES OF RELIGION

II. GENERAL RULES

III. ARTICLES OF ORGANIZATION AND GOVERNMENT

THE CONSTITUTION OF THE METHODIST EPISCOPAL CHURCH

Preamble

In order the better to preserve our historic heritage, and the more effectually to coöperate with other branches of the one Church of Jesus Christ in advancing the kingdom of God among men, we, the ministers and laymen of the Methodist Episcopal Church, in accordance with the methods of constitutional legislation in force among us, hereby ordain, establish, and set forth as the fundamental law or Constitution of the Methodist Episcopal Church the Articles of Religion, the General Rules, and the Articles of Organization and Government, here following, to wit:

DIVISION I

ARTICLES OF RELIGION

I. *Of Faith in the Holy Trinity*

¶ **1.** There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness; the maker and preserver of all things, visible and invisible. And in unity of this Godhead there are three persons, of one substance, power, and eternity—the Father, the Son, and the Holy Ghost.

II. *Of the Word, or Son of God, who was made very Man*

¶ **2.** The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one person, never to be divided; whereof is one Christ, very God and very Man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for the actual sins of men.

III. *Of the Resurrection of Christ*

¶ **3.** Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

IV. *Of the Holy Ghost*

¶ **4.** The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

V. *The Sufficiency of the Holy Scriptures for Salvation*

¶ **5.** The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scriptures we

do understand those canonical books of the Old and New Testament of whose authority was never any doubt in the Church. The names of the canonical books are:

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The Book of Ezra, The Book of Nehemiah, The Book of Esther, The Book of Job, The Psalms, The Proverbs, Ecclesiastes or the Preacher, Cantica or Song of Solomon, Four Prophets the Greater, Twelve Prophets the Less.

All the books of the New Testament, as they are commonly received, we do receive and account canonical.

VI. *Of the Old Testament*

¶ **6.** The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and Man. Wherefore they are not to be heard who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses as touching ceremonies and rites doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth; yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

VII. *Of Original or Birth Sin*

¶ **7.** Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally

is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

VIII. *Of Free Will*

¶ **8.** The condition of man after the fall of Adam is such that he cannot turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

IX. *Of the Justification of Man*

¶ **9.** We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort.

X. *Of Good Works*

¶ **10.** Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgments; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit.

XI. *Of Works of Supererogation*

¶ **11.** Voluntary works—besides, over, and above God's commandments—which are called works of su-

pererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: whereas Christ saith plainly, When ye have done all that is commanded of you, say, We are unprofitable servants.

XII. *Of Sin after Justification*

¶ **12.** Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to be denied to such as fall into sin after justification: After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and, by the grace of God, rise again and amend our lives. And therefore they are to be condemned who say they can no more sin as long as they live here; or deny the place of forgiveness to such as truly repent.

XIII. *Of the Church*

¶ **13.** The visible Church of Christ is a congregation of faithful men in which the pure Word of God is preached, and the Sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

XIV. *Of Purgatory*

¶ **14.** The Romish doctrine concerning purgatory, pardon, worshiping and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant to the Word of God.

XV. *Of Speaking in the Congregation in such a Tongue as the People Understand*

¶ 15. It is a thing plainly repugnant to the Word of God, and the custom of the primitive Church, to have public prayer in the Church, or to administer the Sacraments, in a tongue not understood by the people.

XVI. *Of the Sacraments*

¶ 16. Sacraments ordained of Christ are not only badges or tokens of Christian men's profession, but rather they are certain signs of grace, and God's good will toward us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm, our faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, confirmation, penance, orders, matrimony, and extreme unction, are not to be counted for Sacraments of the Gospel; being such as have partly grown out of the *corrupt* following of the Apostles, and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves condemnation, as Saint Paul saith, 1 Cor. 11. 29.

XVII. *Of Baptism*

¶ **17.** Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration or the new birth. The baptism of young children is to be retained in the Church.

XVIII. *Of the Lord's Supper*

¶ **18.** The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a Sacrament of our redemption by Christ's death; insomuch that, to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the Supper is faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshiped.

XIX. *Of both Kinds*

¶ **19.** The Cup of the Lord is not to be denied to the Lay People; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

XX. *Of the one Oblation of Christ, finished upon the Cross*

¶ **20.** The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable and dangerous deceit.

XXI. *Of the Marriage of Ministers*

¶ **21.** The Ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

XXII. *Of the Rites and Ceremonies of Churches*

¶ **22.** It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the Church to which he belongs, which are not repugnant to the Word of God, and are ordained and approved by common authority, ought to be rebuked openly (that others may fear to do the like), as one that offendeth against the common order of the Church, and woundeth the consciences of weak brethren.

Every particular Church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

XXIII. *Of the Rulers of the United States of America*

¶ **23.** The President, the Congress, the General Assemblies, the Governors, and the Councils of State, *as the Delegates of the People*, are the Rulers of the United States of America, according to the division of power made to them by the Constitution of the United States, and by the Constitutions of their respective States. And the said States are a sovereign and independent Nation, and ought not to be subject to any foreign jurisdiction.[1]

XXIV. *Of Christian Men's Goods*

¶ **24.** The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

XXV. *Of a Christian Man's Oath*

¶ **25.** As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his Apostle; so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgment, and truth.

[1] As far as it respects civil affairs we believe it the duty of Christians, and especially of all Christian Ministers, to be subject to the supreme authority of the country where they may reside, and to use all laudable means to enjoin obedience to the powers that be; and therefore it is expected that all our Preachers and People, who may be under the British or any other Government, will behave themselves as peaceable and orderly subjects.

DIVISION II

THE GENERAL RULES

The Nature, Design, and General Rules of our United Societies [1]

¶ **26.** In the latter end of the year 1739 eight or ten persons who appeared to be deeply convinced of sin, and earnestly groaning for redemption, came to Mr. Wesley in London. They desired, as did two or three more the next day, that he would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That he might have more time for this great work, he appointed a day when they might all come together; which from thenceforward they did every week, namely, on *Thursday*, in the evening. To these, and as many more as desired to join with them (for their number increased daily), he gave those advices from time to time which he judged most needful for them; and they always concluded their meeting with prayer suited to their several necessities.

¶ **27.** This was the rise of the UNITED SOCIETY, first

[1] The United Societies founded in this country by the apostolic Asbury and his colaborers were, in 1784, organized into the Methodist Episcopal Church. But in this chapter, and occasionally elsewhere in the Discipline, the words *Society* and *Societies* are retained as the equivalent of the words *Church* and *Churches*, both as a convenience, and as a memorial of our early ecclesiastical life.—Com. of Revision, 1892.

in Europe, and then in America. Such a society is no other than "*a company of men having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.*"

¶ **28.** That it may the more easily be discerned whether they are indeed working out their own salvation, each Society is divided into smaller companies, called Classes, according to their respective places of abode. There are about twelve persons in a Class, one of whom is styled THE LEADER. It is his duty,

§ 1. To see each person in his Class once a week at least; in order, (1.) To inquire how his soul prospers. (2.) To advise, reprove, comfort, or exhort, as occasion may require. (3.) To receive what he is willing to give toward the relief of the Preachers, Church, and poor. [1]

§ 2. To meet the Ministers and the Stewards of the Society once a week; in order, (1.) To inform the Minister of any that are sick, or of any that walk disorderly and will not be reproved. (2.) To pay the Stewards what he has received of his Class in the week preceding.

¶ **29.** There is only one condition previously required of those who desire admission into these Societies—"a desire to flee from the wrath to come, and to be saved from their sins." But wherever this is really fixed in the soul it will be shown by its fruits.

¶ **30.** It is therefore expected of all who continue therein that they shall continue to evidence their desire of salvation,

[1] This part refers to towns and cities, where the poor are generally numerous and Church expenses considerable.

First: By doing no harm, by avoiding evil of every kind, especially that which is most generally practiced; such as,

The taking of the name of God in vain.

The profaning the day of the Lord, either by doing ordinary work therein or by buying or selling.

Drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity.

Slaveholding; buying or selling slaves.

Fighting, quarreling, brawling, brother going to law with brother; returning evil for evil, or railing for railing; the using many words in buying or selling.

The buying or selling goods that have not paid the duty.

The giving or taking things on usury—that is, unlawful interest.

Uncharitable or unprofitable conversation; particularly speaking evil of Magistrates or of Ministers.

Doing to others as we would not they should do unto us.

Doing what we know is not for the glory of God, as:

The putting on of gold and costly apparel.

The taking such diversions as cannot be used in the name of the Lord Jesus.

The singing those songs, or reading those books, which do not tend to the knowledge or love of God.

Softness and needless self-indulgence.

Laying up treasure upon earth.

Borrowing without a probability of paying; or taking up goods without a probability of paying for them.

¶ **31.** It is expected of all who continue in these Societies that they shall continue to evidence their desire of salvation,

Second: By doing good; by being in every kind merciful after their power; as they have opportunity, doing good of every possible sort, and, as far as possible, to all men:

To their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison:

To their souls, by instructing, reproving, or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine, that "we are not to do good unless *our hearts be free to it.*"

By doing good, especially to them that are of the household of faith or groaning so to be; employing them preferably to others; buying one of another; helping each other in business; and so much the more because the world will love its own and them *only.*

By all possible diligence and frugality, that the Gospel be not blamed.

By running with patience the race which is set before them, denying themselves, and taking up their cross daily; submitting to bear the reproach of Christ, to be as the filth and offscouring of the world; and looking that men should say all manner of evil of them *falsely*, for the Lord's sake.

¶ **32.** It is expected of all who desire to continue in these Societies that they shall continue to evidence their desire of salvation,

Third: By attending upon all the ordinances of God; such are,

The Public Worship of God.

The Ministry of the Word, either read or expounded.

The Supper of the Lord.

Family and private Prayer.

Searching the Scriptures.

Fasting or Abstinence.

¶ **33.** These are the General Rules of our Societies; all which we are taught of God to observe, even in his written Word, which is the only rule, and the sufficient rule, both of our faith and practice. And all these we know his Spirit writes on truly awakened hearts. If there be any among us who observes them not, who habitually breaks any of them, let it be known unto them who watch over that soul as they who must give an account. We will admonish him of the error of his ways. We will bear with him for a season. But if then he repent not, he hath no more place among us. We have delivered our own souls.

DIVISION III

ARTICLES OF ORGANIZATION AND GOVERNMENT

CHAPTER I

Pastoral Charges, Quarterly and Annual Conferences

ARTICLE I. *Pastoral Charges*

¶ 34. Members of the Church shall be divided into local Societies, one or more of which shall constitute a Pastoral Charge.

ARTICLE II. *Quarterly Conferences*

¶ 35. A Quarterly Conference shall be organized in each Pastoral Charge, and be composed of such persons and have such powers as the General Conference may direct.

ARTICLE III. *Annual Conferences*

¶ 36. The Traveling Preachers shall be organized by the General Conference into Annual Conferences, the sessions of which they are required to attend.

CHAPTER II

The General Conference

ARTICLE I. *How Composed*

¶ 37. The General Conference shall be composed of Ministerial and Lay Delegates, to be chosen as hereinafter provided.

ARTICLE II. *Ministerial Delegates*

¶ 38, § 1. Each Annual Conference shall be entitled to at least one Ministerial Delegate. The General Conference shall not allow more than one Ministerial Delegate for every fourteen **Members** of an Annual Conference, nor less than one for every forty-five; but for a fraction of two thirds or more of the number fixed by the General Conference as the ratio of representation an Annual Conference shall be entitled to an additional Delegate.

§ 2. The Ministerial Delegates shall be elected by ballot by the **Members** of the Annual Conference at its session immediately preceding the General Conference. Such Delegates shall be Elders, at least twenty-five years of age, and shall have been Members of an Annual Conference four successive years, and at the time of their election and at the time of the session of the General Conference shall be Members of the Annual Conference which elected them. An Annual Conference may elect Reserve Delegates, not exceeding three in number, and not exceeding the number of its Delegates.

§ 3. No Minister shall be counted twice in the same year in the basis for the election of Delegates to the General Conference, nor vote in such election where he is not counted, nor vote in two Conferences in the same year on a constitutional question.

ARTICLE III. *Lay Delegates*

¶ 39, § 1. A Lay Electoral Conference shall be constituted quadrennially, or whenever duly called by the General Conference, within the bounds of each Annual Conference, for the purpose of electing

Lay Delegates to the General Conference, and for the purpose of voting on constitutional changes. It shall be composed of lay members, one from each Pastoral Charge within its bounds, chosen by the lay members of the Charge over twenty-one years of age, in such manner as the General Conference may determine. Each Pastoral Charge shall also elect in the same manner one Reserve Delegate. Members not less than twenty-one years of age, and holding membership in the Pastoral Charges electing them, are eligible to membership in the Lay Electoral Conference.

§ 2. The Lay Electoral Conference shall assemble at the seat of the Annual Conference on the first Friday of the session immediately preceding the General Conference, unless the General Conference shall provide otherwise.

§ 3. The Lay Electoral Conference shall organize by electing a President and Secretary, shall adopt its own Rules of Order, and shall be the judge of the election, returns, and qualifications of its own members.

§ 4. Each Lay Electoral Conference shall be entitled to elect as many Delegates to the General Conference as there are Ministerial Delegates from the Annual Conference. A Lay Electoral Conference may elect Reserve Delegates, not exceeding three in number, and not exceeding the number of its Delegates. These elections shall be by ballot.

§ 5. Lay members twenty-five years of age, or over, holding membership in Pastoral Charges within the bounds of the Lay Electoral Conference, and having been lay members of the Church five years next preceding, shall be eligible to election to the General

Conference. Delegates-elect who cease to be members of the Church within the bounds of the Lay Electoral Conference by which they were elected shall not be entitled to seats in the General Conference.

ARTICLE IV. *Credentials*

¶ **40.** The Secretaries of the several Annual and Lay Electoral Conferences shall furnish certificates of election to the Delegates severally, and send a certificate of such election to the Secretary of the preceding General Conference immediately after the adjournment of said Annual or Lay Electoral Conference.

ARTICLE V. *Sessions*

¶ **41,** § 1. The General Conference shall meet at 10 o'clock on the morning of the first Wednesday[1] in the month of May, in every fourth year from the date of the first Delegated General Conference—namely, the year of our Lord 1812—and at such place in the United States of America as shall have been determined by the preceding General Conference, or by a Commission to be appointed quadrennially by the General Conference, and acting under its authority; which Commission shall have power also in case of emergency to change the place for the meeting of the General Conference, a majority of the General Superintendents concurring in such change.

§ 2. The General Superintendents, or a majority of them, by and with the advice of two thirds of all the Annual Conferences, shall have the power to call an extra session of the General Conference at any time, constituted in the usual way; such session to

[1] See proposed constitutional amendment. Appendix, ¶ 29.

be held at such time and place as a majority of the General Superintendents, and also of the above Commission, shall designate.

§ 3. In case of a great emergency two thirds of the General Superintendents may call special sessions of the Annual Conferences, at such time and place as they may think wise, to determine the question of an extra session of the General Conference, or to elect Delegates thereto. They may also, in such cases, call extra sessions of the Lay Electoral Conferences for the purpose of electing Lay Delegates to the General Conference.

ARTICLE VI. *Presiding Officers*

¶ 42, § 1. The General Conference shall elect by ballot from among the Traveling Elders as many General Superintendents as it may deem necessary.

§ 2. The General Superintendents shall preside in the General Conference in such order as they may determine; but if no General Superintendent be present, the General Conference shall elect one of its members to preside *pro tempore.*

§ 3. The presiding officer of the General Conference shall decide questions of order, subject to an appeal to the General Conference; but questions of law shall be decided by the General Conference.

ARTICLE VII. *Organization*

¶ 43. When the time for opening the General Conference arrives the presiding officer shall take the chair, and direct the Secretary of the preceding General Conference, or in his absence one of his assistants, to call the roll of the Delegates-elect. Those who have been duly returned shall be recognized as members, their certificates of election being *prima*

facie evidence of their right to membership; *provided*, however, that in case of a challenge of any person thus enrolled, such challenge being signed by at least six Delegates from the territory of as many different Annual Conferences, three such Delegates being Ministers, and three Laymen, the person so challenged shall not participate in the proceedings of the General Conference, except to speak on his own case, until the question of his right shall have been decided. The General Conference shall be the judge of the election, returns, and qualifications of its own members.

ARTICLE VIII. *Quorum*

¶ **44.** When the General Conference is in session it shall require the presence of two thirds of the whole number of Delegates to constitute a quorum for the transaction of business; but a less number may take a recess or adjourn from day to day in order to secure a quorum, and at the final session may approve the Journal, order the record of the roll call, and adjourn *sine die.*

ARTICLE IX. *Voting*

¶ **45.** The Ministerial and Lay Delegates shall deliberate together as one body. They shall also vote together as one body with the following exception: A separate vote shall be taken on any question when requested by one third of either order of Delegates present and voting. In all cases of separate voting it shall require the concurrence of the two orders to adopt the proposed measure; except that for changes of the Constitution a vote of two thirds of the General Conference shall be sufficient, as provided in Article XI.

ARTICLE X. *Powers and Restrictions*

¶ 46. The General Conference shall have full power to make rules and regulations for the Church under the following limitations and restrictions, namely:

§ 1. The General Conference shall not revoke, alter, nor change our Articles of Religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.

§ 2. The General Conference shall not organize nor authorize the organization of an Annual Conference with less than twenty-five members.

§ 3. The General Conference shall not change nor alter any part or rule of our government so as to do away Episcopacy, nor destroy the plan of our itinerant General Superintendency; but may elect a Missionary Bishop or Superintendent for any of our foreign Missions, limiting his Episcopal jurisdiction to the same respectively.

§ 4. The General Conference shall not revoke nor change the General Rules of our Church.

§ 5. The General Conference shall not deprive our Ministers of the right of trial by the Annual Conference, or by a select number thereof, nor of an appeal; nor shall it deprive our members of the right of trial by a committee of members of our Church, nor of an appeal.

§ 6. The General Conference shall not appropriate the produce of the Book Concern, nor of the Chartered Fund, to any purpose other than for the benefit of the Traveling, Supernumerary, and Superannuated Preachers, their wives, widows, and children.

ARTICLE XI. *Amendments*

¶ 47. The concurrent recommendation of two thirds of all the Members of the several Annual Conferences present and voting, and of two thirds of all the members of the Lay Electoral Conferences present and voting, shall suffice to authorize the next ensuing General Conference by a two-thirds vote to alter or amend any of the provisions of this Constitution excepting Article X, § 1; and also, whenever such alteration or amendment shall have been first recommended by a General Conference by a two-thirds vote, then so soon as two thirds of all the members of the several Annual Conferences present and voting, and two thirds of all the members of the Lay Electoral Conferences present and voting, shall have concurred therein, such alteration or amendment shall take effect; and the result of the vote shall be announced by the General Superintendents.

PART II
THE CHURCH

I. MEMBERSHIP
II. SPECIAL ADVICES
III. WORSHIP

CHAPTER I

MEMBERSHIP

I. Admission into the Church

¶ **48.** In order to prevent improper persons from gaining admission into the Church, and in order to exercise the power of godly admonition and discipline:

§ 1. Let great care be taken in receiving members, and let no one be enrolled as a probationer unless he gives satisfactory evidence of an earnest desire to be saved from his sins, and to enjoy the fellowship of God's people.

§ 2. Let the Pastor and the Class Leaders see that all who seek admission are made acquainted with the doctrines, rules, and regulations of the Methodist Episcopal Church. Such persons are expected to conform carefully to all the rules and usages of the Church; they are entitled to all its spiritual privileges and aids; but they may not be members of the Quarterly Conference, nor take part in judicial proceedings except as witnesses.

§ 3. Let no one be admitted into full membership in the Church until he has been recommended by the Official Board or the Leaders and Stewards' Meeting, with the approval of the Pastor; has been baptized, and, on examination, has given satisfactory assurances both of the correctness of his faith and of his willingness to observe and keep the rules

of the Church, when he may be admitted in accordance with the form prescribed in ¶ 463.

§ 4. A member in good standing in any Orthodox Evangelical Church who desires to unite with us may, on giving satisfactory answers to the usual inquiries, be received into membership.

§ 5. Let the Pastor and the Committee on Church Records be careful to see that the names of all persons received into the Church are duly recorded; and the Pastor shall report at each Quarterly Conference all changes that have occurred in the membership during the quarter. ¶ 173, § 30.

II. Baptized Children and the Church

¶ 49. We hold that all children, by virtue of the unconditional benefits of the atonement, are members of the kingdom of God, and therefore graciously entitled to Baptism; but, as infant Baptism contemplates a course of religious instruction and discipline, it is expected of all parents or guardians who present their children for Baptism that they will use all diligence in bringing them up in conformity to the Word of God; and they should be solemnly admonished of this obligation, and earnestly exhorted to faithfulness therein.

¶ 50. We regard all children who have been baptized as placed in visible covenant relation to God, and under the special care and supervision of the Church.

¶ 51. The Pastor shall make an accurate register of the names of all the baptized children within his

pastoral care; giving the dates of their birth and baptism, the names of their parents, and the places of their residence. He shall give a certificate of such registration to the parents of all such children removing from his Charge, which certificate shall transfer the relation of said children to the Charge to which they are removed.

¶ **52.** The Pastor shall organize the baptized children of the Church, when they shall have reached the age of ten years, or at an earlier age when it is deemed advisable, into Classes, and appoint suitable Leaders (male or female), whose duty it shall be to meet them in Class once a week, and instruct them in the nature, design, and obligations of Baptism, and in the truths of religion necessary to make them "wise unto salvation"; to urge them to give regular attendance upon the means of grace; to advise, exhort, and encourage them to an immediate consecration of their hearts and lives to God, and to inquire into the state of their religious experience; *provided*, that unbaptized children shall not be excluded from these Classes.

¶ **53.** Whenever baptized children shall understand the obligations of religion, and shall give evidence of piety, they may be admitted into membership of the Church, on the recommendation of the Official Board or the Leaders and Stewards' Meeting, with the approval of the Pastor, after publicly assenting before the Church to the Baptismal Covenant, and also to the usual questions on Doctrines and Discipline. ¶ 463.

¶ **54.** Whenever a baptized child shall, by orphanage or otherwise, become deprived of Christian guardianship, the Pastor shall ascertain and report

the facts in the case to the Official Board or to the Leaders and Stewards' Meeting; and such provision shall be made for the Christian training of the child as the circumstances of the case admit and require.

III. Transfer of Membership by Certificate

¶ 55, § 1. An acceptable member of the Church desiring to remove his membership from one pastoral Charge to another is entitled to be transferred as follows: The Pastor, or, if there be no Pastor, the District Superintendent, shall send to the Pastor of the Charge to which the member is to be transferred a Certificate in the following form:

"This is to certify that A. B., who holds a notice of this letter, is an acceptable Member of the..... Methodist Episcopal Church in ....., and, having requested that his membership be transferred to the ..... Methodist Episcopal Church in ....., is affectionately commended to the fellowship of said Church. When the Church to which this Certificate of Transfer is issued acknowledges the receipt of same and his enrollment, his membership in this Church shall cease."

§ 2. Notice of this transfer shall be given to the member in accordance with the following form:

"At your request I have this day sent a Certificate of Transfer of your membership to the ..... Methodist Episcopal Church in ..... When said Certificate is acknowledged and your name is recorded in the records of said Church, your membership in this Church will cease."

§ 3. The original Certificate shall be accompanied

by a blank for the acknowledgment of the same in accordance with the following form:

"The Certificate of Transfer of the membership of A. B. from the ..... Methodist Episcopal Church in ..... to the ..... Methodist Episcopal Church in ..... is hereby acknowledged. ..... has been duly received as a Member of this Church and thereby ceases to be a Member of the Church which issued the Certificate.

....., Pastor."

§ 4. A complete record of each transfer shall be kept on the stub in the Certificate book in the following form:

Name of member requesting transfer.....
Charge to which Certificate is issued.....
Date on which Certificate is issued.....
Date of acknowledgment of Certificate and actual transfer of membership.....
Name of Pastor or District Superintendent issuing Certificate .....
Name of Pastor or District Superintendent acknowledging Certificate.....

§ 5. When a Pastor shall have received a member on said Certificate, he shall notify the Pastor of the Church from which it was issued in the blank form which accompanies Certificate, as provided in § 3.

§ 6. If the residence of a member who has removed cannot be ascertained for one year, the words, "Removed without Certificate," shall be written against his name in the Record of Church Membership; and such name shall not be counted in the returns of statistics. But membership in the Church can be terminated only by the withdrawal, expulsion, or death of the member. Any member of our Church

having united with another Denomination without a Note of Recommendation shall be recorded as "Withdrawn."

¶ **56,** § 1. A Certificate of Membership may not be refused, if demanded by a member removing his residence, except for reasons that justify and require judicial proceedings against such member.

§ 2. A Certificate of Membership shall not be given unless a change of the place of holding membership is actually intended.

§ 3. A Pastor may give a Note of Recommendation to any member who wishes to unite with any other Evangelical Denomination.

§ 4. Whenever a Pastor is appointed to another Charge he may complete the record of his Pastorate by entering in the Church Record opposite the names of the members of his family who are Church members: "Member of Pastor's family, transferred to ....."; and enter the names on the Record of his new Charge with the note: "Member of Pastor's family, transferred from ....." ... ..

¶ **57.** When any member in good standing proposes to withdraw from the Methodist Episcopal Church he shall communicate his purpose in writing to the Pastor of the Church. On receiving such notice of withdrawal, the Pastor shall enter the fact of withdrawal upon the Record of Church Membership; and such withdrawal cannot be retracted except by consent of the Pastor and the Quarterly Conference.

IV. Classes and Class Meetings

¶ **58.** The design of the organization of Classes and the appointment of Leaders is:

§ 1. To establish a system of pastoral oversight that shall effectively reach every member of the Church.

§ 2. To establish and keep up a meeting for social and religious worship, for instruction, encouragement, and admonition, that shall be a profitable means of grace to our people.

§ 3. To aid, when desired, in carrying out the Financial Plan of the Church. ¶ 299.

¶ 59, § 1. The primary object of distributing the members of the Church into Classes is to secure the subpastoral oversight made necessary by our itinerant economy.

§ 2. Let the Classes, wherever practicable, be composed of not more than twenty persons, and let the Leader report at each Quarterly Conference the condition of his Class as follows:

1. Number of Members in the Class.
2. Number of Probationers.
3. Average attendance.
4. Number habitually absent.
5. Number of Class Meetings held.
6. Number who contribute to the support of the Church.
7. Number of visits made.
8. Number of heads of families in the Class, and how many of them observe family worship.
9. Number of Church papers taken by Class members.
10. Miscellaneous matters.

§ 3. Let each Leader be careful to inquire how every member of his Class prospers; not only how

each person outwardly observes the Rules, but also how he grows in the knowledge and love of God.

§ 4. Let the Leaders converse with their Pastors frequently and freely.

¶ **60.** In order to render Class Meetings interesting and profitable, let the Pastor remove improper Leaders and see that all the Leaders are of sound judgment and truly devoted to God.

¶ **61.** In the arrangement of Class Meetings two or more Classes may meet together and be conducted according to such plan as shall be agreed upon by the Leaders in concurrence with the Pastor.

¶ **62.** Let care be observed that Class Meetings do not fall into formality through the use of a uniform method. Let speaking be voluntary or the exercises conversational, the Leader taking such measures as may best assist in making the services fresh, spiritual and of permanent religious profit.

¶ **63.** Let the Leaders be directed to such a course of reading and study as shall best qualify them for their work. Especially let such books be recommended as will tend to increase their knowledge of the Scriptures and make them familiar with those passages best adapted to Christian education. Whenever practicable let the Pastors examine the Leaders in the studies recommended. Appendix, ¶ 70.

CHAPTER II

SPECIAL ADVICES

I. Slavery

¶ **64.** We declare that we are as much as ever convinced of the great evil of Slavery. We believe that the buying, selling, or holding of human beings, to be used as chattels, is contrary to the laws of God and nature, and inconsistent with the Golden Rule, and with that Rule in our Discipline which requires all who desire to continue among us to "do no harm," and to "avoid evil of every kind." We therefore affectionately admonish all our Ministers and people to keep themselves pure from this great evil, and to seek its extirpation by all lawful and Christian means.

II. Dress

¶ **65.** Let all our people be exhorted to conform to the spirit of the apostolic precept, not to adorn themselves "with gold, or pearls, or costly array" (1 Tim. 2. 9).

III. Marriage

¶ **66,** § **1.** We do not prohibit our people from marrying persons who are not of our Church, provided such persons have the form, and are seeking the power, of godliness; but we are determined to

discourage their marrying persons who do not come up to this description. Many of our members have married *unawakened* persons. This has produced bad effects; they have been either hindered for life, or have turned back to perdition.

§ 2. To discourage such marriages, 1. Let every Minister publicly enforce the Apostle's caution, "Be ye not unequally yoked together with unbelievers" (2 Cor. 6. 14). 2. Let all be exhorted to take no step in so weighty a matter without advising with the more serious of their brethren.

§ 3. In general a woman ought not to marry without the consent of her parents. Yet there may be exceptions. For if, 1. A woman believes it to be her duty to marry; if, 2. Her parents absolutely refuse to let her marry any Christian; then she may, nay, ought to marry without their consent. Yet even then a Methodist Minister ought not to be married to her.

IV. Divorce

¶ **67.** No divorce, except for adultery, shall be regarded by the Church as lawful; and no Minister shall solemnize marriage in any case where there is a divorced wife or husband living; but this rule shall not be applied to the innocent party to a divorce for the cause of adultery, nor to divorced parties seeking to be reunited in marriage.

V. Amusements

¶ **68.** Improper amusements and excessive indulgence in innocent amusements are serious barriers to the beginning of the religious life and fruitful

causes of spiritual decline. Some amusements in common use are also positively demoralizing and furnish the first easy steps to the total loss of character. We therefore look with deep concern on the great increase of amusements and on the general prevalence of harmful amusements, and lift up a solemn note of warning and entreaty particularly against theater-going, dancing, and such games of chance as are frequently associated with gambling; all of which have been found to be antagonistic to vital piety, promotive of worldliness, and especially pernicious to youth. We affectionately admonish all our people to make their amusements the subject of careful thought and frequent prayer, to study the subject of amusements in the light of their tendencies, and to be scrupulously careful in this matter to set no injurious example. We adjure them to remember that the question for a Christian must often be, not whether a certain course of action is positively immoral, but whether it will dull the spiritual life and be an unwise example. We enjoin on all our Bishops, District Superintendents and Pastors to call attention to this subject with solemn urgency in our Annual and Quarterly Conferences and in all our pulpits; and on our Editors, Sunday school Officers, Epworth League Officers and Class Leaders, to aid in abating the evils we deplore. We deem it our bounden duty to summon the whole Church to apply a thoughtful and instructed conscience to the choice of amusements, and not to leave them to accident, or taste, or passion; and we affectionately advise and beseech every member of the Church absolutely to avoid "the taking such diversions as cannot be used in the name of the Lord Jesus."

VI. Temperance.

¶ **69.** Temperance, in its broader meaning, is distinctively a Christian virtue, enjoined in the Holy Scriptures. It implies a subordination of all the emotions, passions and appetites to the control of reason and conscience. Dietetically, it means a wise use of suitable articles of food and drink, with entire abstinence from such as are known to be hurtful. Both science and human experience agree with the Holy Scriptures in condemning all alcoholic beverages as being neither useful nor safe. The business of manufacturing and of vending such liquors is also against the principles of morality, political economy and the public welfare. We therefore regard voluntary total abstinence from all intoxicants as the true ground of personal temperance and complete legal prohibition of the traffic in alcoholic drinks as the duty of civil government. We heartily approve of all lawful and Christian efforts to save society from the manifold and grievous evils resulting from intemperance, and earnestly advise our people to coöperate in all measures which may seem to them wisely adapted to secure that end. We refer to our General Rule on this subject (¶ 30), and affectionately urge its strict observance by all our members. Finally, we are fully persuaded that, under God, hope for the ultimate success of the Temperance Reform rests chiefly upon the combined and sanctified influence of the Family, the Church, and the State.

VII. Tithing

¶ **70.** We believe that the evangelization of mankind can best be accomplished by an adequate sup-

port of all the agencies used by the Church, and that to this end the scriptural doctrine of systematic giving should be taught in our pulpits and practiced by our ministers and members.

CHAPTER III

WORSHIP

I. Order of Public Worship

¶ 71, § 1. Let all our services begin exactly at the time appointed, and let all our people kneel in silent prayer on entering the sanctuary.

I. [VOLUNTARY, instrumental or vocal.][1]

II. SINGING from the METHODIST HYMNAL, the People standing.

III. [THE APOSTLES' CREED, recited by all, standing.

I believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; the third day he rose from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty: from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church—the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.]

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[1] Parts inclosed in brackets may be used or omitted.

IV. PRAYER, concluding with the LORD'S PRAYER, repeated audibly by all, both Minister and People kneeling.[1]

V. [ANTHEM, or VOLUNTARY.]

VI. LESSON from the OLD TESTAMENT, which may be read responsively, the People standing.[2]

VII. [The GLORIA PATRI.

Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen.]

VIII. LESSON from the NEW TESTAMENT.

IX. NOTICES, followed by COLLECTION; during or after which an Offertory may be rendered.

X. SINGING from the METHODIST HYMNAL, the People standing.

XI. The SERMON.

XII. PRAYER, the People kneeling.[3]

XIII. SINGING from the METHODIST HYMNAL, the People standing.[4]

XIV. DOXOLOGY and the APOSTOLIC BENEDICTION. (2 Cor. 13. 14.)

§ 2. At the service during which the Sacraments are administered any of the items of the preceding order may be omitted except singing, prayer and the apostolic benediction.

§ 3. In administering the Sacraments, and in the Burial of the Dead, let our form of Ritual invariably be used.

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[1]Let all our people be exhorted to kneel in prayer, keeping their faces toward the minister.

[2]In the afternoon or evening the Lesson from the Old Testament may be omitted.

[3]The order of prayer and singing after sermon may be reversed.

[4]An invitation to come to Christ, or to unite with the Church, should be given when this hymn is announced.

§ 4. Let the people be earnestly exhorted to take part in the public worship of God: first, by singing; secondly, by prayer, in the scriptural attitude of kneeling, and by the repetition of the Lord's Prayer.

§ 5. Let the Society be met, wherever it is practicable, on the Sabbath day.

II. The Spirit and Truth of Singing

¶ **72.** To guard against formality in singing,

§ 1. Choose such hymns as are proper for the occasion, and do not sing too much at once; seldom more than four or five stanzas.

§ 2. Let the tune be suited to the sentiment, and do not suffer the people to sing too slowly.

§ 3. In every Congregation let due attention be given to the cultivation of sacred music.

§ 4. Should the Pastor desire it, let the Quarterly Conference appoint annually a Committee of three or more of which the Pastor shall be chairman, which, coöperating with him, shall regulate all matters relating to this part of divine worship. The action of said Committee shall be in every respect subject to the control of the Quarterly Conference. ¶ 100, § 10.

§ 5. As singing is a part of divine worship in which all ought to unite, therefore exhort every person in the Congregation to sing.

PART III

CONFERENCES

I. THE GENERAL CONFERENCE
II. ANNUAL CONFERENCES
III. LAY ELECTORAL CONFERENCES
IV. CENTRAL MISSION CONFERENCES
V. MISSION CONFERENCES
VI. DISTRICT CONFERENCES
VII. QUARTERLY CONFERENCES
VIII. OFFICIAL BOARD
IX. LEADERS AND STEWARDS' MEETING

CHAPTER I

THE GENERAL CONFERENCE

The Composition, Organization, Powers, and Restrictions of the General Conference are set forth in the Constitution of the Church, Division III, pages 37-44.

CHAPTER II

ANNUAL CONFERENCES

I. Number and Organization

¶ **73,** § 1. There are now one hundred and thirty-two Annual Conferences, and these shall severally become bodies corporate, wherever practicable, under the authority of the laws of the States and Territories within whose bounds they are located.

§ 2. For the purpose of representation on the Book Committee and on the General Committees and Boards the Annual Conferences shall be grouped into as many General Conference Districts as the General Conference may from time to time determine. Appendix, page 441.

¶ **74.** All Members of an Annual Conference and those on Trial therein shall attend its sessions.

¶ **75.** The Bishops shall appoint the times for holding the Annual Conferences; but they shall allow each Annual Conference to sit one week at least.

¶ **76.** Each Annual Conference shall appoint the place of its own session; but should it become necessary, from any unforeseen cause, to change the place of its session after it has been fixed by the Conference, the Pastor or Pastors in the place where the Conference was appointed to be held, and the District Superintendent, shall have power to make such change. But this authority shall not be exercised without first consulting the other District Superintendents of the Conference so far as practicable.

¶ **77.** A Bishop shall preside in the Annual Conference. In case no Bishop is present, a member of the Conference, appointed by the Bishop, shall preside. But if no appointment is made, or the person appointed does not attend, the Conference shall elect by ballot, without debate, a President from among the Elders.

¶ **78.** A record of the proceedings of each Annual Conference shall be kept by a Secretary chosen for the purpose, and shall be signed by the President and Secretary; and a copy of said record shall be sent to the General Conference. Journals not thus attested cannot be approved by the General Conference.

II. Order of Business

¶ **79.** The business of the Annual Conference, is to inquire:

1. Is this Annual Conference Incorporated according to the requirement of the Discipline?

2. Who have been Received by Transfer, and from what Conferences?

3. Who have been Readmitted?

NOTE—Here enter also date of Location and the Conference which granted it.

4. Who have been Received on Credentials, and from what Churches?

5. Who have been Received on Trial?
   (*a*) In studies of First Year.
   (*b*) In studies of Third Year. ¶ 167, § 2.

6. Who have been Continued on Trial?
   (*a*) In studies of First Year.
   (*b*) In studies of Second Year.
   (*c*) In studies of Third Year.
   (*d*) In studies of Fourth Year.

7. Who have been Discontinued?

8. Who have been Admitted into Full Membership?
   (*a*) Elected and ordained Deacons this year.
   (*b*) Elected and ordained Deacons previously.

9. What Members are in studies of Third Year?
   (*a*) Admitted into Full Membership this year.
   (*b*) Admitted into Full Membership previously.

10. What Members are in studies of Fourth Year?

11. What Members have completed the Conference Course of Study?
   (*a*) Elected and ordained Elders this year.
   (*b*) Elected and ordained Elders previously.

12. What others have been elected and ordained Deacons?
   (*a*) As Local Preachers. ¶ 167, § 1.
   (*b*) Under Missionary Rule. ¶ 167, § 4.
   (*c*) Under Seminary Rule. ¶ 167, § 2.

13. What others have been elected and ordained Elders?

(*a*) As Local Deacons. ¶ 170, § 1.

(*b*) Under Missionary Rule. ¶ 170, § 4.

(c) Under Seminary Rule. ¶ 170, § 3.

14. Was the character of each Preacher examined?

15. Who have been Transferred, and to what Conferences?

16. Who have Died?

17. Who have been Located at their own request?

18. Who have been Located?

19. Who have Withdrawn?

20. Who have been permitted to Withdraw under Charges or Complaints?

21. Who have been Expelled?

22. What other Personal Notation should be made?

NOTE.—Here enter with adequate statement of facts, the names of I. Those whose Orders have been recognized without admission to the Annual Conference. II. Those whose Credentials have been restored. III. Those formerly expelled, but now restored by the action of a Judicial or General Conference.

23. Who are the Supernumerary Preachers?

24. Who are the Superannuated Preachers?

25. Who are the Triers of Appeals?

26. What is the Statistical Report for this year?

NOTE.—For Form of Statistical Report, see ¶ 86.

27. What is the aggregate of the Benevolent Collections ordered by the General Conference, as reported by the Conference Treasurer?

28. What are the claims on the Conference Fund?

29. What has been received on these claims, and how has it been applied?

30. What is the amount of the five per cent of collections for the Conference Claimants' Connectional

Fund paid by the Treasurer to the Board of Conference Claimants?

31. Where are the Preachers stationed?

32. Where shall the next Conference be held?

III. Powers and Duties

¶ **80.** An Annual Conference has power to hear a complaint against its members, and may try, reprove, suspend, deprive of Ministerial Office and Credentials, expel or acquit any of them against whom charges may be preferred. ¶¶ 232-247.

¶ **81.** The Election and, so far as it is practicable, the Ordination of Elders and Deacons should be done at the Annual Conference. ¶¶ 165-172.

¶ **82.** Each Annual Conference shall appoint annually, for each of its Districts, a Board of Church Location and Erection, which shall consist of the District Superintendent, who shall be Chairman, and not less than two nor more than five Ministers, and an equal number of Laymen. The duty of said Board shall be to prevent, as far as possible, the selection of improper sites, and to consider and determine all questions relating to the selection of new church locations which may be referred to it by the District Superintendent or by the vote of any Quarterly Conference. The decision of said Board shall be final, unless overruled by the Annual Conference. It shall also be made the duty of this Board, when requested by the District Superintendent or the Quarterly Conference of the Church undertaking the erection of a new edifice or the considerable remodeling of an existing one, to review carefully the necessities and conditions of the case, as well as the

subscriptions and other assets toward the new enterprise, together with the plans and specifications, with a view of determining whether the same is feasible or not. The Board shall report its conclusions to the District Superintendent and Quarterly Conference. Its decision in such instance shall be considered advisory.

¶ **83.** Each Annual Conference shall carefully meet the obligations laid upon it in connection with all our benevolent causes.

¶ **84.** In each Annual Conference, the Bishop presiding shall inquire whether the disciplinary plan for the support of our benevolent causes is carried out in every District and Pastoral Charge; and of each District Superintendent, whether he has urged in the Quarterly Conference the collection in full for all the benevolent causes.

IV. Statistics

¶ **85.** That the Statistics may be accurately reported and the Benevolent Collections duly accounted for, let the following rules be observed:

§ 1. Each Annual Conference shall appoint a Statistician and a Conference Treasurer, whose names and addresses shall be printed in the General Minutes at the head of its Statistical Tables.

§ 2. On the first day of the Conference session, each Pastor shall present his Statistical and Financial Reports correctly and plainly written, all collections and other moneys being reported in dollars only, without fractions thereof.

§ 3. In connection with his report of the amount collected for each of our benevolent causes, the Pas-

tor shall deliver to the Conference Treasurer either the money thus raised or a satisfactory voucher for the same; and the credit given to his Charge shall exactly correspond with the money and vouchers thus delivered.

§ 4. At the opening of the second day's session the Bishop presiding shall call upon the Statistician and the Conference Treasurer respectively to read the names of all Charges from which reports have not been received, or from which incorrect or defective reports have been made. This call shall be made at the beginning of each day's session until correct reports have been received from every Charge.

§ 5. In case any Charge fails to make a report the Statistician shall fill up the blanks from the report of the preceding year, omitting the collections for benevolent causes; and he shall indicate such filling up by putting the figures in brackets.

§ 6. When the name of a Charge has been changed the Statistician shall cause the former name to be printed in a parenthesis under the present one.

§ 7. The Statistician and the Conference Treasurer shall compare the reports of collections made for the Statistical Tables with the accounts of money and vouchers received by the Treasurer, so that discrepancies, if any shall be found, may be corrected before publication.

§ 8. The Conference Treasurer shall receive and account for such other moneys, additional to the regular benevolent collections, as the Conference may direct; and a Committee appointed by the Conference shall audit his accounts.

§ 9. When the provisions of § 3 shall have been complied with the Conference Treasurer shall return

the "Financial Report" to the Pastor with the word "Credited" either written or stamped over the Treasurer's signature as a voucher for the Quarterly Conference of the contributing Charge.

§ 10. The Publishing Agents shall provide, 1. Statistical Blanks for the Pastor and the Statistician; 2. Blank "Financial Report" for each Pastor, with suitable "Envelopes" also printed in blank; 3. Blanks for the Treasurer's Accounts.

¶ 86. The Statistical Report to the Conference shall be in the following form:

NOTE 1.—Statistics Nos. I and IV and a summary of No. III must be published in the General Minutes.

NOTE 2.—The several Annual Conferences are required *invariably* to publish Statistics Nos. I, III, and IV in their own Minutes. The publication of Statistics No. II is optional with the respective Conferences.

NOTE 3.—The Statisticians of Conferences and Missions, as soon as practicable after the Annual Meeting, shall forward Statistics Nos. I, III, and IV to the Publishing Agents at New York, and No. II to the Corresponding Secretary of the Board of Sunday Schools at Chicago.

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§ 1. Statistics No. I.—Church Membership, etc.

CHURCH MEMBERSHIP

Number of Probationers.
Numbers of Full Members.
Number of Local Preachers.
Number of Deaths.

BAPTISMS

Number of Children.
Number of Adults.

SUNDAY SCHOOLS

Number of Schools.
Number of Officers and Teachers.
Number of Scholars.

EPWORTH LEAGUES

Number of Senior Chapters.
Number of Members.
Number of Junior Chapters.
Number of Members.

CHURCH PROPERTY

Number of Churches.
Probable Value.
Number of Parsonages.
Probable Value.
Amount paid on Buildings and Improvements.
Amount paid on old Indebtedness.
Present Indebtedness.

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§ 2. Statistics No. II.—Sunday Schools

Number of Schools.

Number of Officers and Teachers.

Number of Scholars of all grades in the Sunday Schools.

Average Attendance of all grades in the Sunday Schools.

Number of members in the Home Department.

Number of Children on the Cradle Roll.

Total Enrollment in all Departments.

Number of Officers and Teachers who are Church Members or Probationers.

Number of Scholars (whether attendants or mem-

bers in the Home Department) who are Church Members or Probationers.

Number of Members of the Sunday School converted during the year.

Current expenses: Lesson Leaves, Books, etc.

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§ 3. Statistics No. III.—Church Expenses

NOTE 1.—The General Conference has ordered that in reporting the amount raised in each Pastoral Charge for "Ministerial Support" the amount reported shall include the several sums raised for the support of the Pastor, for the support of the Conference Claimants, for the support of the District Superintendent, and for the support of the Bishops; and shall also include rent paid for a House for the Pastor; and in case the Pastor occupies a Parsonage, then it shall include, instead of rent paid, a sum equal to a fair rental value of the said Parsonage. Missionary appropriations are not to be included.

NOTE 2.—Any Conference desiring to do so may use separate columns in Statistics No. III for House Rent and Traveling Expenses.

SUPPORT OF PASTOR

Claims:
- Salary.
- House Rent.
  - Total.

Receipts:
- Salary.
- House Rent.
  - Total.
  - Deficiencies.

SUPPORT OF CONFERENCE CLAIMANTS

Amount Apportioned.

Amount Paid.

SUPPORT OF DISTRICT SUPERINTENDENTS

Amount Apportioned.

Amount Paid.

SUPPORT OF BISHOPS

Amount Apportioned.
Amount Paid.
Total Support Paid as above.

CURRENT EXPENSES

Church:
Sexton, Fuel, Light, etc.
Sunday Schools:
Lesson Leaves, Books, etc.
Total.

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§ 4. Statistics No. IV.—Benevolent Collections

Board of Foreign Missions:
a. Church.
b. Sunday Schools.
c. Special Gifts.
Board of Home Missions and Church Extension:
a. Church.
b. Sunday Schools.
c. Special Gifts.
Board of Education:
a. Church—General Education.
b. Sunday Schools.
c. Children's Fund.
Board of Sunday Schools:
a. Church.
b. Sunday Schools.
Board of Conference Claimants:
Connectional Fund.
Permanent Fund.
Freedmen's Aid Society.
American Bible Society.
Woman's Foreign Missionary Society.

Woman's Home Missionary Society:
a. Cash.
b. Supplies.
Total Disciplinary Collections.
Other Benevolent Collections.
Local Educational Interests.
Total Benevolent Collections.
General Conference Expenses.
Central Office Expenses of Epworth League.
Final Total.

NOTE.—Applications for blanks are to be made to the Methodist Book Concern, New York, by the Secretary of each Conference, for distribution among the Pastors. Orders for the Spring Conferences should be made by October 1, and will then be filled by December 1. Orders for the Fall Conferences should be made by March 1, and will then be filled by June 1. Applications must state the name of Conference, number of Districts, number of Charges, and how many of the Districts have over fifty Charges.

CHAPTER III

LAY ELECTORAL CONFERENCES

The Composition, Organization, and Powers of the Lay Electoral Conference are set forth in the Constitution of the Church, Division III, Chapter II, Article III, pages 37-44.

I. Election of Delegates

¶ 87, § 1. The first or third Quarterly Conference of each Charge for the Conference year within which a Lay Electoral Conference is to be convened shall appoint one Judge of Election and two Tellers, who shall constitute the Election Board of the Charge; *provided* the said Charge be composed of but one Church. The Election Board shall fix the time and place for the holding of an election for one Lay Dele-

gate to the Lay Electoral Conference and one Reserve Lay Delegate in accordance with the provisions of Division III of the Constitution of the Church.

§ 2. It shall see that suitable public notice of the time and place of the election shall be given, public announcement of the same being made at two regular preaching services at least, on different days, within six weeks immediately preceding the election. It shall take charge of the election, receive and count the ballots, and certify the whole number of votes cast and for whom cast to the fourth Quarterly Conference, which shall declare the result and give to the person receiving the highest number of votes for each place a certificate of election, which shall be signed by the District Superintendent and the Secretary of the Quarterly Conference.

§ 3. In every Charge which consists of more than one Church or Society the Quarterly Conference shall appoint a Judge of Election and two Tellers for each of such Churches or Societies, and each of such Boards shall proceed as is above provided for the Election Board of a single Church. The Quarterly Conference shall proceed in the same manner as is above provided for Charges having but one Church or Society.

§ 4. The Secretary of the fourth Quarterly Conference shall certify the result of the ballot without delay to the Secretary of the preceding Lay Electoral Conference or to any other person designated by said Conference to prepare the roll of the ensuing Lay Electoral Conference. Said certificate shall contain the names of the Lay Delegate and of the Reserve Lay Delegate elected, the post office of each and the name of the Pastoral Charge.

II. Laymen's Associations

¶ **88.** There may be assembled at the seat of the Annual Conference a Laymen's Association organized within the bounds of the Conference, composed of Delegates selected from the Charges in such manner as the Laymen's Association may determine. The purpose of such Association shall be to advance the local and Conference interests of the Church and to enlist all laymen in the general activities of the denomination.

CHAPTER IV

CENTRAL MISSION CONFERENCES

¶ **89.** When in any of our foreign Mission fields there is more than one Annual Conference or Mission, it shall be lawful, by order of the General Conference, to organize a Central Conference, to be composed either of all the Members of those Annual Conferences or Missions, or of Delegates from the same, elected according to such ratio as may be agreed upon between the constituent parties, who may also provide for the admission of Laymen to such Conference, the number of Lay Delegates not to exceed that of the Clerical Delegates.

§ 1. The first meeting of the Central Conference shall be called by the Bishop in charge, at such time and place as he may select, to which all the Members of the Conferences and Missions concerned shall be invited, and at which a ratio of representation shall be fixed by the Conference. The time and place of future meetings shall be determined by the Confer-

ence; *provided*, that it shall meet at least once in four years.

§ 2. A Bishop, if present, shall preside over the Conference; but in his absence the Conference shall elect a President from among its own Members.

§ 3. This Conference may take under its supervision the educational, publishing, and such other connectional interests and work as may be committed to it by the Annual Conferences and Missions; but never in contravention of the Book of Discipline, or the orders of the General Conference; and it shall have no authority to involve the Missionary Society in any financial responsibility, nor to hold or control the property of the Society without the official permission of said Society.

§ 4. In the Central Conference the right shall be reserved to vote by Conferences or Missions whenever the Delegations from one third of the several Conferences or Missions represented shall so demand. In such cases the concurrent vote of the Delegations from two thirds of all the Conferences and Missions present and voting shall be necessary to complete an action.

§ 5. A Central Conference may fix the boundaries of the Annual Conferences within its bounds, proposals for changes being first submitted to the Annual Conferences concerned as prescribed in ¶¶ 450-452; *provided*, however, that the number of Annual Conferences which may be organized within the bounds of a Central Conference shall first have been determined by the General Conference; and *provided*, further, that no Conference shall be organized with less than twenty-five Members.

§ 6. When a Central Conference has been duly or-

ganized the organization shall not be discontinued except by order or consent of the General Conference.

§ 7. The Journal of the proceedings of a Central Conference, duly signed by the President and Secretary, shall be sent to the General Conference for its consideration.

§ 8. The Central Conference of Southern Asia is authorized to fix the residences of the Missionary Bishops for Southern Asia.

CHAPTER V

MISSION CONFERENCES

¶ 90, § 1. Any Mission established under the provisions of the Discipline may be constituted a Mission Conference by the General Conference. ¶ 382.

§ 2. A Mission Conference is authorized to exercise the powers of an Annual Conference subject to the approval of the presiding Bishop; and its Members shall share *pro rata* in the proceeds of the Book Concern with Members of the Annual Conferences, but shall not elect delegates to the General Conference nor vote on Constitutional changes. ¶¶ 73-86.

§ 3. The Bishop having Episcopal supervision of a Mission Conference may appoint a Superintendent, who may also be the District Superintendent where there are two or more Districts. It shall be the duty of the Superintendent to take the general supervision of the Conference, and yet not so as to interfere with the duties of the District Superintendents, and to represent the state of the work and its needs to the

Bishop having charge, and to the Corresponding Secretaries of the Missionary Boards.

§ 4. If there is no Bishop present at an Annual Session of a Mission Conference, the Superintendent shall preside; but if there is no Superintendent present, the presidency shall be determined as in an Annual Conference. ¶ 77.

§ 5. Each Mission Conference at its Annual Session shall appoint a Standing Committee, whose duty it shall be, with the concurrence of the President of the Conference, to make an estimate of the amount necessary for the support of each Pastoral Charge, in full, or supplementary to the amount raised by the Charge thus aided; such estimates shall be subject to modification by the Managers of the Missionary Boards, and in the aggregate shall not exceed the amount appropriated by the General Missionary Committees; and the amount to be expended in a Mission Conference shall be paid in quarterly installments to the Superintendent, or to the District Superintendent where there is no Superintendent.

§ 6. Any Charge within a Mission Conference may receive aid from the Missionary Boards without having been designated in the estimates made by the Conference at its Annual Meeting.

[For MISSIONS, see ¶¶ 382, 398.]

CHAPTER VI

DISTRICT CONFERENCES

I. Organization and Duties

¶ **91.** The District Conference shall be composed of the Traveling Ministers, the Local Preachers, the Exhorters, and the District Stewards within the District, together with one Sunday School Superintendent, one President of an Epworth League Chapter, one President of the Methodist Brotherhood, one President of a Ladies' Aid Society, and one Class Leader from each Pastoral Charge in the District. But if there shall be more than one Sunday School Superintendent or League President, Brotherhood President or President of a Ladies' Aid Society in any Charge, then the Quarterly Conference shall designate one of each for this service, and it shall also select the Class Leader.

¶ **92.** The District Conference shall meet once or twice each year as it may determine. The District Superintendent shall designate the time and place for the first meeting after the adoption of this plan by the District; but the District Conference shall at each meeting determine the place for its next meeting, the time to be fixed by the District Superintendent.

¶ **93.** If a Bishop be present at the District Conference, he shall preside. In the absence of a Bishop the District Superintendent shall preside. If neither

be present, the District Conference shall choose its own President by ballot, without debate, from among the Traveling Elders.

¶ **94.** A record of the proceedings of each District Conference shall be kept by a Secretary chosen for the purpose, and a copy of said record shall be sent to the ensuing Annual Conference.

¶ **95.** The regular business of the District Conference shall be:

§ 1. To take the general oversight of all the temporal and spiritual affairs of the District, subject to the provisions of the Discipline.

§ 2. To take cognizance of all the Local Preachers and Exhorters in the District, as provided in ¶¶ 203-211, and to arrange a Plan of Appointments for each until the next District Conference.

§ 3. To inquire whether all the collections for the benevolent institutions of the Church, as recognized by the Discipline, are properly attended to in all the Pastoral Charges, and to adopt suitable measures for promoting their success.

§ 4. To inquire into the condition of the Sunday Schools in the District, and to adopt suitable measures for insuring their success.

§ 5. To inquire into the Condition of the Epworth League Chapters in the District, and to adopt suitable measures for insuring their success.

§ 6. To inquire into the condition of the Methodist Brotherhoods in the District, and to adopt suitable measures for insuring their success.

§ 7. To inquire into the condition of the Ladies' Aid Societies in the District, and to adopt suitable measures for insuring their success.

§ 8. To inquire respecting opportunities for Mis-

sionary and Church Extension enterprises within the District, and to take measures for the occupation of any neglected portion of its territory by Mission Sunday Schools and by appointments for Public Worship.

§ 9. To provide for appropriate religious and literary exercises during the session, for the mutual benefit of those in attendance.

II. Order of Business

¶ 96. The order of business for the District Conference shall be:

§ 1. To inquire what members of the District Conference are present.

§ 2. To appoint Committees on

1. Examination of candidates for License to Preach.
2. Examination of Local Preachers in each of the four years of the Course of Study.
3. Examination of candidates for Reception on Trial in the Annual Conference.
4. Examination of candidates for Orders.
5. Home Mission work.
6. Appointments of Local Preachers and Exhorters.
7. Apportionment to each Charge of the amounts to be raised for benevolent causes.
8. Program of religious and literary exercises for the next meeting.
9. Miscellaneous matters.

§ 3. To receive Reports:

1. From the District Superintendent, as to the condition of the work under his charge,

and his own work as District Superintendent.

2. From each Pastor, as to the religious condition of his Charge, his pastoral labors, the benevolent collections and the circulation of our Church periodicals and books.
3. From each Local Preacher, according to the form prescribed in ¶ 207.
4. From each Exhorter, including a statement of the Prayer Meetings he has held, and other work done, especially in destitute places and among the sick and the poor. ¶ 211.
5. From each District Steward, as to the temporal affairs of the Charge he represents.
6. From each Sunday School Superintendent, as to the condition of the Sunday Schools of the Charge he represents.
7. From each President of an Epworth League Chapter, as to the condition of the Chapters of the Charge he represents.
8. From each President of the Methodist Brotherhood, as to the condition of the Chapters of the Charge he represents.
9. From each President of a Ladies' Aid Society, as to the condition of the Societies of the Charge she represents.
10. From each Class Leader, as to the condition of the Classes of the Charge he represents.
11. From each Committee.

§ 4. To inquire concerning Local Preachers:

1. Are there any Charges or Complaints?
2. Who shall have their Licenses renewed?

3. Who shall be Licensed to Preach?
4. Who shall be recommended for Ordination?
5. Who shall be recommended for Recognition of Orders?
6. Who shall be recommended for Reception on Trial in the Annual Conference?
7. What work is assigned to each Local Preacher?

§ 5. To inquire concerning Exhorters:

1. Who shall have their Licenses renewed?
2. What work is assigned to each Exhorter?

§ 6. To fix the seat of the next District Conference.

§ 7. To transact other appropriate business.

§ 8. The order of business may be varied, and the business interspersed with such literary and religious exercises as the Conference may direct.

III. Discontinuance

¶ 97. The provisions for District Conferences shall be of force and binding only in those Districts in which the Quarterly Conferences of a majority of the Circuits and Stations shall have approved the same by asking the District Superintendent to convene a District Conference, as herein provided. A District Conference may be discontinued by a vote of a majority of the members present at any regular session, notice thereof having been given at a previous session, and with the concurrence of a majority of the Quarterly Conferences in the District. In those Districts in which District Conferences shall be held the powers given to the District Conferences shall not be exercised by the Quarterly Conferences. In all other cases the powers of the Quarterly Conferences shall remain as hereinafter provided.

CHAPTER VII

QUARTERLY CONFERENCES

I. Organization and Duties

¶ **98.** The Quarterly Conference shall be composed of all the Traveling Ministers, Local Preachers, Exhorters, Stewards and Class Leaders, together with the Trustees of church and parsonage property, the first Superintendents of the Sunday Schools, the Presidents of the Epworth League Chapters, the Superintendents of the Junior Leagues, the Presidents of the Chapters of the Methodist Brotherhood, the Presidents of the Ladies' Aid Societies, and Deaconesses employed within the Charge; *provided*, that said Class Leaders, Trustees, Superintendents, Presidents, and Deaconesses are members of our Church in the Charge, and approved by the Quarterly Conference for membership therein.

¶ **99,** § 1. The District Superintendent shall preside in the Quarterly Conference; or, he may appoint a Traveling Elder to preside; but in the absence of the District Superintendent, and of the Traveling Elder so appointed, the Pastor shall preside.

§ 2. The Quarterly Conference shall appoint a Secretary, who shall take minutes of the proceedings thereof, and transmit them to the Recording Steward.

¶ **100.** The regular business of the Quarterly Conference shall be:

§ 1. To hear complaints, and to receive and try charges as directed in ¶¶ 249-255.

§ 2. To take cognizance of all Local Preachers and Exhorters in the Circuit or Station, as provided in ¶¶ 203-205.

§ 3. To receive the annual report of the Trustees; to elect Trustees where the laws of the State permit; and, at its discretion, to approve for membership in the Quarterly Conference Trustees who are members of the Church within the Charge, but who were elected otherwise than by the Quarterly Conference. ¶¶ 319-325.

§ 4. To elect Stewards for the Charge, and to elect one of these as District Stewards, and one as Recording Steward. ¶¶ 291-296.

§ 5. To have oversight of all the Sunday Schools within the bounds of the Circuit or Station, and to inquire into the condition of each; to confirm or reject Sunday School Superintendents nominated by the Sunday School Board; at its discretion, to approve for membership in the Quarterly Conference Superintendents who are members of the Church within the Charge; and to remove any Superintendent who may prove unworthy or inefficient. ¶¶ 420, 421.

§ 6. To have general oversight of the Epworth League Chapters and other organizations of young people; to confirm or reject Presidents of the Epworth League elected by the Chapters, and Junior League Superintendents nominated by the Pastor; at its discretion, to approve for membership in the Quarterly Conference Presidents and Junior League Superintendents who are members of the Church within the Charge; and to remove any President or Junior League Superintendent who may prove unworthy and inefficient. ¶ 447.

§ 7. To have general oversight of the Methodist Brotherhoods, and other organizations of similar purpose; to confirm or reject Presidents elected by them; at its discretion, to approve for membership in the Quarterly Conference Presidents who are members of the Church within the Charge; and to remove any President who may prove unworthy or inefficient. ¶ 449.

§ 8. To have general oversight of Ladies' Aid Societies and other organizations of similar designation and purpose; to confirm or reject Presidents elected by these Societies; at its discretion, to approve for membership in the Quarterly Conference Presidents who are members of the Church within the Charge; and to remove any President who may prove unworthy or inefficient. ¶ 343.

§ 9. To meet carefully all the obligations laid by the Discipline upon the Quarterly Conference in reference to the support of the Ministry and of the benevolent causes.

§ 10. To appoint at the fourth Quarterly Conference Committees for the ensuing Conference year on (1) Foreign Missions. ¶ 386. (2) On Home Missions and Church Extension. ¶ 400. (3) On Sunday Schools. ¶ 421. (4) On Tracts. ¶ 369. (5) On Temperance. ¶ 444, § 7. (6) On Education. ¶ 413. (7) On Freedmen's Aid. ¶ 432, § 2. (8) On Hospitals. (9) On Church Records. ¶ 102, § 2. (10) On Auditing Accounts. ¶ 102, § 1. (11) On Parsonages and Furniture. ¶ 342. (12) On Church Music. ¶ 72, § 4. (13) On Estimating Ministerial Support. ¶¶ 307; 315, § 1.

II. Order of Business

¶ 101. The Order of Business in the Quarterly Conference, after the Roll of Members has been called and a Secretary appointed, shall be to inquire as follows:

NOTE.—Questions, or items under questions, marked thus [-**1**-] are to be considered at the first Quarterly Conference; those marked [-**1, 2, 3**-] at the first, second, and third Quarterly Conferences; those marked [-**4**-] at the fourth Quarterly Conference; all other questions and items at each Quarterly Conference.

§ 1. What Trustees are approved as members of the Quarterly Conference? ¶ 100, § 3.

§ 2. What Class Leaders are approved as members of the Quarterly Conference? ¶ 98.

§ 3. Who are confirmed—

1. As Sunday School Superintendents? ¶ 100, § 5.
2. As Presidents of Epworth Leagues? ¶ 100, § 6.
3. As Superintendents of Junior Leagues? ¶ 100, § 6.
4. As Presidents of Methodist Brotherhoods? ¶ 100, § 7.
5. As Presidents of Ladies' Aid Societies? ¶ 100, § 8.

§ 4. Who are approved as members of the Quarterly Conference?

1. As Superintendents of Sunday Schools. ¶ 100, § 5.
2. As Presidents of Epworth Leagues. ¶ 100, § 6.
3. As Superintendents of Junior Leagues. ¶ 100, § 6.
4. As Presidents of Methodist Brotherhoods. ¶ 100, § 7.

5. As Presidents of Ladies' Aid Societies. ¶ 100, § 8.
6. As Deaconesses employed within the Charge? ¶ 219, § 13.

§ 5. Are there any formulated Complaints?

§ 6. [-4-] Who is appointed Trier of Appeals? ¶ 289, § 1.

§ 7. [-1-] What is the complete record for membership during the past year?

1. Members on the Roll and reported to last Conference.
2. Members Received after Recommendation.
3. Members Received by Certificate.
4. Members Received from Other Denominations.
5. Whole number received during year.
6. Total.
7. Members Dismissed by Certificate.
8. Members Deceased.
9. Members Removed without Letter.
10. Members Withdrawn.
11. Members Excluded.
12. Total to be deducted.
13. Net Membership.
14. Have acknowledgments been received from all Charges to which Certificates have been issued?
15. Have all Certificates received been acknowledged to the Charges which issued them?
16. Have Charges to which members have gone without Letter been notified?
17. Have all known to have moved into this Charge with or without Letter been visited?

§ 8. [-1-] What is the complete Record of Ministerial Support for the past year?

1. Paid to Pastor.
2. Paid to Assistant.
3. Paid to Conference Claimants.
4. Paid to District Superintendent.
5. Paid to Episcopal Fund.

§ 9. Are there any Reports?

1. From Pastor. ¶ 173, § 30.
2. From Local Preachers. ¶ 207.
3. From Exhorters. ¶ 211.
4. From Sunday School Superintendents. ¶ 420, § 5.
5. From Presidents of Epworth League Chapters. ¶ 446.
6. From Superintendents of Junior Leagues.
7. From Presidents of Methodist Brotherhoods. ¶ 449.
8. [-4-] From Presidents of Ladies' Aid Societies. ¶ 343, § 2.
9. From Deaconesses employed within the Charge? ¶ 219, § 13.
10. From Class Leaders. ¶ 59.
11. [-4-] From Trustees. ¶ 325.
12. [-4-] From the Official Board. ¶ 103.
13. From Committees. ¶ 100, § 10.

§ 10. [-1-] What amounts have been estimated for, and apportioned to, this Charge this year for the support of the Ministry?

1. For Pastor.
2. For Assistant.
3. For Conference Claimants.
4. For District Superintendent.
5. For Episcopal Fund.

6. For Rent.
7. For Traveling and Moving Expenses.

§ 11. What is the Financial Plan adopted by the Stewards? ¶¶ 297-299.

§ 12. Have the directions of the Discipline for raising supplies for the support of the Ministry been carried out? ¶¶ 103, 297-299.

§ 13. Have the directions of the Discipline for the support of Conference Claimants been carried out, and has the *pro rata* division been made? ¶ 300.

§ 14. What amounts have been received this quarter for the support of the Ministry, and how have they been applied?

Received:

1. For Pastors.
2. For Conference Claimants.
3. For District Superintendent.
4. For Episcopal Fund.
5. For Rent.
6. For Traveling and Moving Expenses.

Applied:

1. To Pastors.
2. To Conference Claimants.
3. To District Superintendent.
4. To Episcopal Fund.
5. To Rent.
6. To Traveling and Moving Expenses.

§ 15. [-1-] What amounts have been apportioned to this Charge this year for benevolent causes?

1. For Board of Foreign Missions.
2. For Board of Home Missions and Church Extension.
3. For Board of Education.
4. For Board of Sunday Schools.

5. For Board of Conference Claimants.
   Connectional Fund.
   Permanent Endowment Fund.
6. For Freedmen's Aid Society.
7. For Other Purposes.

§ 16. [-4-] What amounts have been asked and received for benevolent causes this year?

1. For Board of Foreign Missions: *a.* From Church. *b.* From Sunday Schools. *c.* From Special Gifts.
2. For Board of Home Missions and Church Extension: *a.* From Church. *b.* From Sunday Schools. *c.* From Special Gifts.
3. For Board of Education: *a.* Public Educational Collection. *b.* Children's Fund.
4. For Board of Sunday Schools: *a.* From Church. *b.* From Sunday Schools.
5. For Board of Conference Claimants:
   Connectional Fund.
   Permanent Endowment Fund.
6. For Freedmen's Aid Society.
7. For American Bible Society.
8. For Woman's Foreign Missionary Society.
9. For Woman's Home Missionary Society:
   a. Cash. *b.* Supplies.
10. For Other Purposes.
11. For General Expenses of Epworth League.

§ 17. *a.* Are the Sunday Schools organized into Missionary Societies? ¶¶ 387, § 5; 401, § 3. *b.* Are they organized into Temperance Societies? ¶ 444, § 7. *c.* Are they furnished with the publications authorized by our Church?

§ 18. Have the Rules respecting the Instruction of Children been observed? ¶¶ 52, 422, 444, § 7.

§ 19. Who are licensed to preach, or recommended to the District Conference for License to preach? ¶¶ 203, 204.

§ 20. [-**4**-] Was the Character of each Local Preacher, Exhorter, and Deaconess examined? ¶¶ 205, 211, 219, § 1.

§ 21. *a.* What Local Preachers and Exhorters are recommended to the District Conference for renewal of License? ¶ 203.

b. [-**4**-] What Local Preachers and Exhorters have had their licenses renewed? ¶¶ 204, 211.

§ 22. [-**4**-] What Local Preachers are recommended for Orders? ¶ 204, § 3.

§ 23. [-**4**-] What Local Preachers are recommended for the Recognition of Orders? ¶¶ 204, § 3; 156, § 2.

§ 24. [-**4**-] What Local Preachers are recommended for Reception on Trial in the Annual Conference? ¶ 204, § 3.

§ 25. [-**1, 2, 3**-] Is any change desired in the Board of Stewards? ¶ 100, § 4.

§ 26. [-**4**-] Who shall be the Stewards for the ensuing Conference year? ¶¶ 100, § 4; 291.

§ 27. [-**4**-] Who shall be the Recording Steward? ¶ 291.

§ 28. [-**4**-] Who shall be the District Steward? ¶ 291.

§ 29. [-**4**-] Who are the Trustees of Church and Parsonage property. ¶¶ 319-323.

§ 30. [-**4**-] What Committees are appointed for the ensuing Conference year? ¶ 100, § 10.

§ 31. [-**4**-] Have the General Rules been read this year? ¶ 173, § 4.

§ 32. [-**4**-] Has the advice concerning Systematic Giving been observed? ¶ 70.

§ 33. [-**4**-] Have the questions prescribed in ¶ 413, § 2, been asked and answered?

§ 34. [-**4**-] Has the Pastor made a Visiting List, or Plan of his Charge, as required by the Discipline? ¶ 173, § 32.

§. 35. Are the Church Records properly kept? ¶ 102.

§ 36. [-**4**-] Have the Records of the Official Board been received and approved? ¶ 103.

§ 37. Is the Church and Parsonage property insured? ¶ 179, § 9.

§ 38. [-**1**-] Is the report of the Auditing Committee now ready? ¶ 102.

§ 39. Have the inquiries ordered in ¶ 179, §§ 11, 12, been duly made?

§ 40. Who are the Custodians of the Deeds and other legal papers affecting the Church property?

§ 41. Where shall the next Quarterly Conference be held?

§ 42. Is there any other Business?

III. Auditing and Records

¶ 102, § 1. It shall be the duty of the Committee on Auditing Accounts to audit the books of Church Treasurers, Recording Stewards and Sunday School Treasurers within the Quarterly Conference, and report the same at the first Quarterly Conference.

§ 2. It shall be the duty of the Committee on Church Records to see that the Records of Membership, of the Leaders and Stewards' Meeting, of the Official Board, of the Sunday School Board, of the Board of Trustees, and of the Quarterly Conference are properly kept; and when any of these books are filled up, or are no longer in use, they shall be deposited with the Recording Steward for preservation.

CHAPTER VIII

OFFICIAL BOARD

¶ **103.** The Quarterly Conference of any Charge may organize and continue during its pleasure an Official Board, to be composed of all the members of the Quarterly Conference. In the case of circuits the Quarterly Conference may organize, and continue during its pleasure, Official Boards for the several appointments of the Charge, such Official Boards to be composed of the members of the Quarterly Conference attached to the respective appointments. The Official Board may hold its meetings at such times as it may determine, and shall be presided over by the Pastor, or, in his absence, by a chairman elected by the meeting. When so organized the Official Board may discharge such duties as the Quarterly Conference may from time to time direct, including those of the Leaders and Stewards' Meeting. The Board may direct that the Stewards and Trustees shall annually submit to it the amount needed for Support and for the current expenses of the Church, which combined amounts it shall apportion among the members of the Church, and as far as practicable among the attendants of the congregation, in such manner as shall seem to the Official Board to be wise. Should such action for a combined financial system be taken, the Board shall elect a Treasurer for the common fund, and such other officers and committees as it may desire, in order to carry out the plan. When such action is taken it shall make void such

provisions of the Discipline, under support of Ministers as relate to the financial duties of the stewards. ¶¶ 294, 297-300. The Board shall keep a record of its proceedings, and send the same to the fourth Quarterly Conference for approval.

CHAPTER IX

LEADERS AND STEWARDS' MEETING

¶ **104.** The Pastor shall, as often as practicable, hold a meeting of all the Leaders and Stewards of the Charge, to be denominated the Leaders and Stewards' Meeting, in order to inquire, 1. Are there any sick? 2. Are there any requiring temporal relief? 3. Are there any who walk disorderly and will not be reproved? 4. Are there any who willfully neglect the means of grace? 5. Are any changes to be made in the classes? 6. Are there any persons to be recommended for admission into the Church? 7. Are there any to be recommended for License to exhort or preach? 8. What amount has been received for the support of the Pastor or Pastors? 9. Is there any miscellaneous business?

PART IV

THE MINISTRY

I. QUALIFICATIONS AND WORK
II. MINISTERS AND ANNUAL CONFERENCES
III. DEACONS
IV. ELDERS
V. PASTORS
VI. SUPERNUMERARY MINISTERS
VII. SUPERANNUATED MINISTERS
VIII. DISTRICT SUPERINTENDENTS
IX. MISSIONARY BISHOPS
X. BISHOPS
XI. SUPERANNUATED BISHOPS

CHAPTER I

QUALIFICATIONS AND WORK

I. Call to Preach

¶ **105.** In order that we may try those persons who profess to be moved by the Holy Ghost to preach, let the following questions be asked, namely:

§ 1. Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire nothing but God? Are they holy in all manner of conversation?

§ 2. Have they gifts, as well as grace, for the work? Have they, in some tolerable degree, a clear, sound understanding; a right judgment in the things of God; a just conception of salvation by faith? Has God given them any degree of utterance? Do they speak justly, readily, clearly?

§ 3. Have any been truly convinced of sin and converted to God, and are believers edified, by their preaching?

§ 4. As long as these marks concur in anyone, we believe he is called of God to preach. These we receive as sufficient proof that he is moved by the Holy Ghost.

II. Rules for Preacher's Conduct

¶ **106.** *Rule* 1. Be diligent. Never be unemployed. Never be triflingly employed. Never trifle away

time; neither spend any more time at any place than is strictly necessary.

¶ **107.** *Rule* 2. Be serious. Let your motto be, "Holiness to the Lord." Avoid all lightness, jesting, and foolish talking.

¶ **108.** *Rule* 3. Converse sparingly and conduct yourself prudently with women (1 Tim. 5. 2).

¶ **109.** *Rule* 4. Believe evil of no one without good evidence; unless you see it done take heed how you credit it. Put the best construction on everything. You know the judge is always supposed to be on the prisoner's side.

¶ **110.** *Rule* 5. Speak evil of no one, because your word, especially, would eat as doth a canker. Keep your thoughts within your own breast till you come to the person concerned.

¶ **111.** *Rule* 6. Tell everyone under your care what you think wrong in his conduct and temper, and that lovingly and plainly, as soon as may be; else it will fester in your heart. Make all haste to cast the fire out of your bosom.

¶ **112.** *Rule* 7. Avoid all affectation. A Preacher of the Gospel is the servant of all.

¶ **113.** *Rule* 8. Be ashamed of nothing but sin.

¶ **114.** *Rule* 9. Be punctual. Do everything exactly at the time. And do not mend our rules, but keep them; not for wrath, but for conscience' sake.

¶ **115.** *Rule* 10. You have nothing to do but to save souls; therefore spend and be spent in this work; and go always not only to those that want you, but to those that want you most.

Observe! it is not your business only to preach so many times, and to take care of this or that Society,

but to save as many as you can; to bring as many sinners as you can to repentance, and with all your power to build them up in that holiness without which they cannot see the Lord. And remember! a Methodist Preacher is to mind every point, great and small, in the Methodist Discipline! Therefore you will need to exercise all the sense and grace you have.

¶ **116.** *Rule* 11. Act in all things not according to your own will, but as a son in the Gospel. As such, it is your duty to employ your time in the manner in which we direct: in preaching, and visiting from house to house; in reading, meditation, and prayer. Above all, if you labor with us in the Lord's vineyard, it is needful you should do that part of the work which we advise, at those times and places which we judge most for His glory.

¶ **117.** Smaller advices which might be of use to us are perhaps these: 1. Be sure never to disappoint a congregation. 2. Begin at the time appointed. 3. Let your whole deportment be serious, weighty, and solemn. 4. Always suit your subject to your audience. 5. Choose the plainest text you can. 6. Take care not to ramble, but keep to your text, and make out what you take in hand. 7. Take care of anything awkward or affected, either in your gesture, phrase, or pronunciation. 8. Do not usually pray *extempore* above eight or ten minutes (at most) without intermission. 9. Frequently read and enlarge upon a portion of Scripture; and let young Preachers often exhort without taking a text. 10. Always avail yourself of the great festivals by preaching on the occasion.

III. Spiritual Qualifications

¶ **118.** The duty of a Preacher is: 1. To preach. 2. To meet the Societies and Classes. 3. To visit the sick.

¶ **119.** A Preacher shall be qualified for his charge by walking closely with God, and having his work greatly at heart, and by understanding and loving discipline, ours in particular.

¶ **120.** We do not sufficiently watch over each other. Should we not frequently ask each other, Do you walk closely with God? Have you now fellowship with the Father and the Son? At what hour do you rise? Do you punctually observe the morning and evening hours of retirement? Do you spend the day in the manner which the Conference advises? Do you converse seriously, usefully, and closely? To be more particular: Do you use all the means of grace yourself, and enforce the use of them on all other persons?

¶ **121.** The means of grace are either Instituted or Prudential.

¶ **122.** The INSTITUTED are:

§ 1. *Prayer:* private, family, and public; consisting of deprecation, petition, intercession and thanksgiving. Do you use each of these? Do you forecast daily, wherever you are, to secure time for private devotion? Do you practice it everywhere? Do you ask everywhere, Have you family prayer? Do you ask individuals, Do you use private prayer every morning and evening in particular?

§ 2. *Searching the Scriptures:* 1. Reading: constantly, some part of every day; regularly, all the Bible in order; carefully, with notes; seriously, with

prayer before and after; fruitfully, immediately practicing what you learn there. 2. Meditating: at set times; by rule. 3. Hearing: at every opportunity; with prayer before, at, after. Have you a Bible always about you?

§ 3. *The Lord's Supper:* Do you use this at every opportunity? With solemn prayer before? With earnest and deliberate self-devotion?

§ 4. *Fasting:* Do you use as much abstinence and fasting every week as your health, strength, and labor will permit?

§ 5. *Christian Conference:* Are you convinced how important and how difficult it is to order your conversation aright? Is it always in grace? Seasoned with salt? Meet to minister grace to the hearers? Do you not converse too long at a time? Is not an hour commonly enough? Would it not be well always to have a determined end in view? And to pray before and after it?

¶ **123.** PRUDENTIAL means we may use either as Christians, as Methodists, or as Preachers.

§ 1. *As Christians:* What particular rules have you in order to grow in grace? What arts of holy living?

§ 2. *As Methodists:* Do you ever miss your Class?

§ 3. *As Preachers:* Have you thoroughly considered your duty? And do you make a conscience of executing every part of it? Do you meet every Society and their Leaders?

¶ **124.** These means may be used without fruit. But there are some means which cannot, namely: watching, denying ourselves, taking up our cross, exercise of the presence of God.

§ 1. Do you steadily watch against the world? Yourself? Your besetting sin?

§ 2. Do you deny yourself every useless pleasure of sense? imagination? honor? Are you temperate in all things? For instance, 1. Do you use only that kind and that degree of food which is best both for body and soul? Do you see the necessity of this? Do you eat no more at each meal than is necessary? Are you not heavy or drowsy after dinner? 2. Do you use only that kind and that degree of drink which is best both for your body and soul? Do you choose and use water for your common drink, and only take wine medicinally or sacramentally?

§ 3. Wherein do you take up your cross daily? Do you cheerfully bear your cross, however grievous to nature, as a gift of God, and labor to profit thereby?

§ 4. Do you endeavor to set God always before you? To see his eye continually fixed upon you?

¶ **125.** Never can you use these means but a blessing will ensue. And the more you use them the more you will grow in grace.

IV. Profitable Use of Time

¶ **126.** As a general method of employing our time we advise you, 1. As often as possible to rise at four. 2. From four to five in the morning and from five to six in the evening to meditate, pray, and read the Scriptures with notes, and the closely practical parts of what Mr. Wesley has published. 3. From six in the morning till twelve, wherever it is practicable, let the time be spent in appropriate reading, study, and private devotion.

¶ **127.** Other reasons may concur, but the chief reason that the people under our care are not better is because we are not more knowing and more holy.

¶ **128.** And we are not more knowing because we are idle. We forget our first rule: "Be diligent. Never be unemployed. Never be triflingly employed. Neither spend any more time at any place than is strictly necessary." We fear there is altogether a fault in this matter, and that few of us are clear. Which of us spend as many hours a day in God's work as we did formerly in man's work? We talk—talk—or read what comes next to hand. We must, absolutely must, cure this evil, or betray the cause of God. But how? 1. Read the most useful books, and that regularly and constantly. 2. Steadily spend all the morning in this employment, or at least five hours in the four and twenty. "But I have no taste for reading." Contract a taste for it by use, or return to your former employment. "But I have no books." Be diligent to spread the books, and you will have the use of them.

V. Necessity of Union Among Ourselves

¶ **129.** Let us be deeply sensible (from what we have known) of the evil of a division in principle, spirit, or practice, and the dreadful consequences to ourselves and others. If we are united, what can stand before us? If we divide, we shall destroy ourselves, the work of God, and the souls of our people.

¶ **130.** In order to a closer union with each other, 1. Let us be deeply convinced of the absolute necessity of it. 2. Pray earnestly for, and speak freely to, each other. 3. When we meet, let us never part without prayer. 4. Take great care not to despise each other's gifts. 5. Never speak lightly of each other.

6. Let us defend each other's character in everything so far as is consistent with truth. 7. Labor in honor each to prefer the other before himself. We recommend a serious perusal of *The Causes, Evils, and Cures of Heart and Church Divisions.*

VI. Deportment at Conference

¶ **131.** It is desired that all things be considered on these occasions as in the immediate presence of God; that every person speak freely whatever is in his heart.

¶ **132.** In order, therefore, that we may best improve our time at the Conferences, 1. While we are conversing let us have an especial care to set God always before us. 2. In the intermediate hours let us redeem all the time we can for private exercises. 3. Therein let us give ourselves to prayer for one another, and for a blessing on our labor.

VII. Where and How to Preach

¶ **133.** It is by no means advisable for us to preach in as many places as we can without forming any Societies. We have made the trial in various places, and that for a considerable time. But all that seed has fallen by the wayside. There is scarcely any fruit remaining.

¶ **134.** We should endeavor to preach most, 1. Where there is the greatest number of quiet and willing hearers; 2. Where there is most fruit.

¶ **135.** We ought diligently to observe in what places God is pleased at any time to pour out his

Spirit more abundantly, and at that time to send more laborers than usual into that part of the harvest.

¶ **136.** The best general method of preaching is, 1. To convince; 2. To offer Christ; 3. To invite; 4. To build up. And to do this in some measure in every sermon.

¶ **137.** The most effectual way of preaching Christ is to preach him in all his offices; and to declare his law, as well as his Gospel, both to believers and unbelievers. Let us strongly and closely insist upon inward and outward holiness in all its branches.

VIII. Pastoral Fidelity

¶ **138.** We can further assist those under our care by instructing them at their own houses. What unspeakable need is there of this! The world says, "The Methodists are no better than other people." This is not true in the general; but,

§ 1. Personal religion, both toward God and man, is too superficial among us. We can only touch on a few particulars. How little faith is there among us! How little communion with God! How little living in heaven, walking in eternity, deadness to every creature! How much love of the world! Desire of pleasure, of ease, of getting money! How little brotherly love! What continual judging one another! What gossiping, evil-speaking, talebearing! What want of moral honesty! To instance only one particular: Who does as he would be done by in buying and selling?

§ 2. Family religion is wanting in many branches. And what avails public preaching alone, though we

could preach like angels? We must, yea, every Traveling Preacher must, instruct the people from house to house. Till this be done, and that in good earnest, Methodists will be no better.

§ 3. Our religion is not sufficiently deep, universal, uniform; but superficial, partial, uneven. It will be so till we spend half as much time in this visiting as we now do in talking uselessly. Can we find a better method of doing this than Mr. Baxter's? If not, let us adopt it without delay. His whole tract, entitled *Gildas Salvianus; or, The Reformed Pastor*, is well worth a careful perusal. Speaking of this visiting from house to house he says (p. 273), "We shall find many hindrances, both in ourselves and the people." 1. In ourselves there is much dullness and laziness, so that there will be much ado to get us to be faithful in the work. 2. We have a base, man-pleasing temper, so that we let people perish rather than lose their love; we let them go quietly to hell lest we should offend them. 3. Some of us also have a foolish bashfulness. We know not how to begin, and blush to contradict the devil. 4. But the greatest hindrance is weakness of faith. Our whole motion is weak, because the spring of it is weak. 5. Lastly, we are unskillful in the work. How few know how to deal with men, so as to get within them, and suit all our discourse to their several conditions and tempers; to choose the fittest subjects and follow them with a holy mixture of seriousness, terror, love, and meekness!

¶ **139.** But undoubtedly this private application is implied in those solemn words of the Apostle: "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appear-

ing, to preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering."

¶ **140.** O brethren, if we could but set this work on foot in all our Societies, and prosecute it zealously, what glory would redound to God! If the common lukewarmness were banished, and every shop, and every house, busied in speaking of the words and works of God, surely God would dwell in our habitations, and make us his delight!

¶ **141.** And this is absolutely necessary to the welfare of our people, some of whom neither repent nor believe to this day. Look around, and see how many of them are still in apparent danger of damnation. And how can you walk and talk, and be merry with such people, when you know their case? When you look them in the face, you should break forth into tears, as the prophet did when he looked upon Hazael, and then set upon them with the most vehement exhortations. O, for God's sake, and the sake of poor souls, bestir yourselves, and spare no pains that may conduce to their salvation! What cause have we to mourn before the Lord that we have so long neglected this good work! If we had but engaged in it sooner, how many more might have been brought to Christ! And how much holier and happier might our Societies have been before now! And why might we not have done it sooner? There were many hindrances; and so there always will be. But the greatest hindrance is in ourselves, in our littleness of faith and love.

¶ **142.** But it is objected:

§ 1. "This will take up so much time that we shall not have leisure to follow our studies." We answer,

1. Gaining knowledge is a good thing, but saving souls is a better. 2. By this very thing you will gain the most excellent knowledge, that of God and eternity. 3. You will have time for gaining other knowledge, too, only sleep no more than you need, "and never be idle, nor triflingly employed." But, 4. If you can do but one, let your studies alone. We ought to throw by all the libraries in the world, rather than be guilty of the loss of one soul.

§ 2. "The people will not submit to it." If some will not, others will, and the success with them will repay all your labor. O let us herein follow the example of St. Paul! 1. For our general business, *Serving the Lord with all humility of mind:* 2. Our special work, *Take heed to yourselves and to all the flock:* 3. Our doctrine, *Repentance toward God, and faith toward our Lord Jesus Christ:* 4. The place, *I have taught you publicly, and from house to house:* 5. The object and manner of teaching, *I ceased not to warn everyone night and day, with tears:* 6. His innocence and self-denial herein, *I have coveted no man's silver or gold:* 7. His patience, *Neither count I my life dear unto myself.* And among all other motives let these be ever before our eyes: (1) *The Church of God, which he hath purchased with his own blood:* (2) *Grievous wolves shall enter in; yea, of yourselves shall men arise, speaking perverse things.*

¶ **143.** Write this upon your hearts, and it will do you more good than twenty years' study. Then you will have no time to spare: you will have work enough. Then likewise no Preacher will stay with us who is as salt that has lost its savor. For to such this employment would be mere drudgery. And in

order to do it, you will have need of all the knowledge you can procure, and grace you can attain.

¶ **144.** The sum is, Go into every house in course, and teach everyone therein, young and old, to be Christians inwardly and outwardly: make every particular plain to their understandings: fix it in their minds: write it on their hearts. In order to this, there must be precept upon precept, line upon line. What patience, what love, what knowledge is requisite for this! We must needs do this, were it only to avoid idleness. Do we not loiter away many hours in every week? Each try himself; no idleness is consistent with a growth in grace. Nay, without exactness in redeeming time you cannot retain the grace you receive in justification.

¶ **145.** Why are we not more holy? why do we not live in eternity? walk with God all the day long? why are we not all devoted to God, breathing the whole spirit of missionaries? Chiefly because we are enthusiasts; looking for the end without using the means. To touch only upon two or three instances: Who of us rise at four, or even at five, when we do not preach? Do we know the obligation and benefit of fasting or abstinence? How often do we practice it? The neglect of this alone is sufficient to account for our feebleness and faintness of spirit. We are continually grieving the Holy Spirit of God by the habitual neglect of a plain duty. Let us amend from this hour.

¶ **146.** In order to guard against Sabbath-breaking, evil-speaking, unprofitable conversation, lightness, expensiveness or gayety of apparel, and contracting debts without due care to discharge them, 1. Let us preach expressly on each of these heads.

2. Read in every Society the Sermon on Evil-speaking. 3. Let the Leaders closely examine and exhort every person to put away the accursed thing. 4. Let the Preachers warn every Society that none who is guilty herein can remain with us. 5. Extirpate out of our Church buying or selling goods which have not paid the duty laid upon them by government. Let none remain with us who will not totally abstain from this evil in every kind and degree. Extirpate bribery—receiving anything, directly or indirectly—for voting at any election. Show no respect to persons herein, but expel all that touch the accursed thing. And strongly advise our people to discountenance all treats given by candidates before or at elections, and not to be partakers, in any respect, of such iniquitous practices.

CHAPTER II

MINISTERS AND ANNUAL CONFERENCES

I. Reception on Trial

¶ **147.** A Preacher is to be received on Trial by an Annual or Mission Conference.

¶ **148,** § 1. But he must (1) present a recommendation from the District Conference, or, where no District Conference exists, from the Quarterly Conference, of which he is a member, duly signed by the President and Secretary thereof; (2) give to the Annual or Mission Conference satisfactory evidence

of his knowledge of the studies prescribed for candidates for Reception on Trial, and (3) have previously deposited with the Committee on Conference Relations, written answers to the following questions, namely:

1. Are you in debt so as to embarrass you in the work of the Ministry?

2. Will you wholly abstain from the use of tobacco?

NOTE.—Like answers shall also be required of Ministers proposing to come to us from other Churches.

§ 2. Observe! Taking on Trial is entirely different from admitting a Preacher into Full Membership. One on Trial may be either admitted or rejected without doing him any wrong; otherwise it would be no trial at all.

¶ **149.** While he is on Trial the Annual Conference alone has jurisdiction over the question of his authority to preach, and his continuance on Trial shall be equivalent to the renewal of his License to preach. If he shall be discontinued, he shall be a member of the Quarterly Conference of the Charge where he resides at the time; and, if he is not a Deacon or Elder, his License shall expire unless renewed within one year. ¶ 205, § 4.

¶ **150.** When an unordained Preacher is received on Trial in an Annual Conference, and is regularly appointed to a Charge by the Bishop presiding in said Conference, he shall be authorized, as long as the above conditions exist, to solemnize Marriage according to the laws of the State in which he lives.

¶ **151.** At each Annual Conference those who are received on Trial or are admitted into Full Membership shall be asked whether they are willing to devote themselves to the missionary work, and a list of the

names of all those who are willing to do so shall be taken and reported to the Corresponding Secretaries of the Board of Foreign Missions; and all such shall be considered as ready and willing to be employed as Missionaries whenever called for by any of the Bishops.

II. Admission into Full Membership

¶ **152.** A Preacher on Trial who has been employed in the regular itinerant work on Circuits or Stations, or as instructor in one of our institutions of learning, for two successive years from the time he was received on Trial, may be admitted into Full Membership in the Annual Conference after he has given satisfactory evidence of his knowledge of the first two years of the Conference Course of Study, and after the examination before the Conference prescribed in ¶ 153; *provided*, this shall not be so construed as to prevent the reception into Full Membership of one who, while a student in some one of our literary schools or theological seminaries, has been for the proper length of time regularly employed as Pastor in a Circuit or Station under the appointment of the District Superintendent.

¶ **153.** In admitting a Preacher at the Conference into Full Membership, after solemn fasting and prayer, he shall be asked, before the Conference, the following questions, with any others which may be thought necessary, namely:

1. Have you faith in Christ?
2. Are you going on to perfection?
3. Do you expect to be made perfect in love in this life?
4. Are you earnestly striving after it?

5. Are you resolved to devote yourself wholly to God and his work?

6. Do you know the General Rules of our Church?

7. Will you keep them?

8. Have you studied the Doctrines of the Methodist Episcopal Church?

9. After full examination do you believe that our Doctrines are in harmony with the Holy Scriptures?

10. Will you preach and maintain them?

11. Have you studied our form of Church Discipline and Polity?

12. Do you approve our Church Government and Polity?

13. Will you support and maintain them?

14. Have you considered the Rules for a Preacher, especially those relating to Diligence, to Punctuality, and to Doing the Work to which you are assigned?

15. Will you keep them for conscience' sake?

16. Will you diligently instruct the children in every place?

17. Will you visit from house to house?

18. Will you recommend fasting or abstinence, both by precept and example?

19. Are you determined to employ all your time in the work of God?

NOTE.—The candidate for Admission into Full Membership must again deposit with the Secretary of the Conference, or with the Committee on Conference Relations, written answers to the questions set forth in ¶ 148.

¶ 154. A Missionary employed in a Mission may be admitted into Full Membership, if recommended by the Superintendent of the Mission where he labors, without being present at his Annual Conference for examination; but he shall in all cases answer the questions in ¶ 153, in the presence of the Annual

Meeting of the Mission when practicable; otherwise in the presence of the Superintendent.

¶ **155.** A Minister who has been located at his own request may be readmitted by an Annual Conference, at its discretion, upon his Certificate of Location.

III. Ministers from Other Churches

¶ **156.** Ministers duly accredited as in good standing in other Evangelical Churches until their withdrawal or dismissal therefrom, and having been blameless in life and doctrine thereafter, may be received into our ministry in the following manner:

§ 1. The Quarterly Conference may receive them as Local Preachers not entitled to administer the Sacraments.

§ 2. Upon the recommendation of the District Conference (or of the Quarterly Conference where no District Conference exists) the Annual Conference may at any time thereafter recognize the Orders of those thus received; may at any time within two years thereafter, upon like recommendation, receive them into the Conference, either on Trial or in Full Membership; and may, at its discretion, require them to pursue, in whole or in part, the Conference Course of Study. In case a Minister comes from a Church having but a single Order in its ministry, the Conference may receive him either as a Deacon or as an Elder.

§ 3. But Ministers of the above description may apply directly to the Annual Conference, which may receive their Credentials from another Church, and, finding them of unquestionable validity and sufficiency, may exercise in behalf of said Minis-

ters all the powers conferred in the preceding section.

§ 4. In all these cases the candidates for Admission into Full Membership must satisfactorily answer the questions set forth in ¶ 153; and candidates who come to us from other than Methodist Churches must, before the recognition of their Orders, take upon them our Ordination Vows, and give satisfactory evidence of their agreement with us in Doctrine and Discipline.

§ 5. The Annual Conference may also admit to equal grade Preachers who are on Trial in the ministry of another Methodist Church, using, however, special care that before they are admitted to Full Membership their examination be entirely satisfactory.

¶ **157.** Wherever the Orders of a Minister are recognized according to the foregoing provisions he shall be furnished with a Certificate, signed by the Bishop, in the following words, namely:

"*This is to Certify* that the ..... Annual Conference, having examined the Credentials of the Rev. .....as.....(*an Elder* or *a Deacon*) of the..... Church, and having received other testimonials of his Grace, Gifts, and Usefulness, and being satisfied therewith, has this day accepted and recognized him in due form as ..... (*an Elder* or *a Deacon*) in the Methodist Episcopal Church, entitled to exercise under its authority all the functions pertaining to that office, so long as his life and doctrine become the Gospel of Christ.

"Given under my hand and seal at ....., this ..... day of ....., in the year of our Lord .....

"....., President."

¶ **158.** When the Orders of a Minister of another Church shall have been duly recognized, his Credentials from said Church shall be returned to him with this inscription written plainly across the face of them:

"Accredited by the ..... Annual Conference of the Methodist Episcopal Church, this ... day of ..., 19.., as the basis of new Credentials.

"....., President.
"....., Secretary."

IV. Ministers in Official Positions

¶ **159.** Traveling Preachers who are elected to official positions by the General Conference shall be Members of such Annual Conference as they may, with the approbation of the Bishops, select.

V. Termination of Conference Membership

1. *By Location*

¶ **160.** An Annual Conference may grant to any Member who is in good standing therein a Location, certified by the President of the Conference. Such Minister shall thereupon hold his membership as a Local Elder or Deacon in the Quarterly Conference where he resides. ¶ 205, §4.

¶ **161.** Whenever a Member of an Annual Conference applies for a Location, it shall be asked, Is he indebted to the Book Concern? and if it be ascertained that he is, the Conference shall require him to secure said debt, if they judge it necessary or proper, before they grant him a Location.

2. *By Surrender of Ministerial Office*

¶ **162.** Any Member of an Annual Conference in good standing, who may desire to surrender his Ministerial Office and withdraw from the Conference, may be allowed to do so by the Conference at its session; in which case his Credentials shall be filed with the papers of the Annual Conference of which he was a Member, and his membership in the Church shall be recorded in the Society where he resided at the time of such surrender.

3. *By Withdrawal*

¶ **163,** § 1. When a Minister in good standing withdraws to join the Ministry of another Church, his Credentials should be surrendered to the Conference, and, if he shall desire it, may be returned to him with the following inscription written plainly across the face of them, namely:

"A..... B..... has this day been honorably dismissed by the ..... Annual Conference from the ministry of the Methodist Episcopal Church.

"Dated .....

"....., President.

"....., Secretary."

§ 2. When in the interval of the Annual Conference a Member thereof shall deposit with a Bishop or with his District Superintendent a letter of withdrawal from our Ministry, or his Credentials, or both, the same shall be presented to the Annual Conference at its next session for its action thereon.

4. *By Refusal to do Work Assigned*

¶ **164.** No Member of an Annual Conference who declines or ceases to do the work to which he was

duly appointed, except in case of sickness, serious disability, or other unavoidable circumstance, shall on any account exercise the peculiar functions of his Office, whether Deacon or Elder, or even be allowed to preach among us; *nevertheless*, the final determination in every such case is with the Annual Conference. ¶ 239.

CHAPTER III

DEACONS

¶ **165.** A Deacon is constituted by the election of the Annual Conference and the laying on of the hands of a Bishop.

¶ **166.** A Deacon has authority to preach; to conduct Divine Worship; to solemnize Matrimony; to administer Baptism; and to assist the Elder in administering the Lord's Supper.

¶ **167.** Preachers of the following classes are eligible to the Office of Deacon:

§ 1. Those who (1) have been Local Preachers for four consecutive years; (2) shall present a recommendation for Deacons' Orders from the District Conference or from the Quarterly Conference where no District Conference exists, duly attested by the President and Secretary thereof, and (3) shall have completed, satisfactorily to the Annual Conference, the studies prescribed for Local Preachers who are candidates for Deacons' Orders.

NOTE.—Preachers on Trial in an Annual Conference are for purposes of ordination, as for amenability, considered as Local Preachers.

§ 2. Those who (1) have been Local Preachers for two full years; and (2) also at and during the same

time regular students in one of our theological seminaries; (3) shall have been received on Trial, and (4) shall have completed, satisfactorily to the Annual Conference, the first two years of the Conference Course of Study.

§ 3. Those who (1) have been on Trial in an Annual Conference for two years, and (2) shall have completed satisfactorily to the Annual Conference the first two years of the Conference Course of Study.

§ 4. Those Preachers on Trial who shall be appointed by a Bishop to a foreign Mission, or to a remote field in any Conference, or to a Church in a foreign country outside of a Mission or Conference, or to a Chaplaincy in the Army or Navy, in a Prison, or a Reformatory, Sanitary, or Charitable Institution; *provided*, that the Bishop and a majority of the District Superintendents recommend such election.

CHAPTER IV

ELDERS

¶ 168. An Elder is constituted by the election of the Annual Conference, and by the laying on of the hands of a Bishop and of some of the Elders who are present.

¶ 169. An Elder has authority to preach; to conduct Divine Worship; to solemnize Matrimony, and to administer the Sacraments of Baptism and the Lord's Supper.

¶ 170. Preachers of the following classes are eligible to the Office of Elder:

§ 1. Those who (1) have been for four consecutive years Local Deacons; (2) shall present a recommendation for Elders' Orders from the District Conference or from the Quarterly Conference where no District Conference exists, duly attested by the President and Secretary thereof, and (3) shall have completed satisfactorily to the Annual Conference the Studies prescribed for Local Deacons who are candidates for Elders' Orders.

NOTE 1.—Preachers on Trial in an Annual Conference are for purposes of ordination, as for amenability, considered as Local Preachers.

NOTE 2.—The Election of such Preachers to Elders' Orders properly precedes their Admission to Full Membership.

§ 2. Those who (1) have been in Full Membership in the Annual Conference for two successive years, and (2) also Deacons during the same time, and (3) shall have completed, satisfactorily to the Conference, the Conference Course of Study.

§ 3. Those who (1) have been received on Trial, and elected to the office of Deacon under the provisions of ¶ 167, § 2; (2) have completed, satisfactorily to the Conference, the Conference Course of Study, and (3) have been admitted into Full Membership.

§ 4. Those who (1) are members of or have been received on Trial in an Annual Conference, and (2) have been appointed to a Chaplaincy in the Army, or Navy, or to a foreign Mission, or to the Pastorate of a Church in a foreign country outside of a Mission or Conference, or to a Mission among foreign people within an English-speaking Conference.

¶ **171.** The Annual Conferences in India are authorized, with the concurrence of the Bishop presiding, to elect to the Office of Deacon or Elder Local

Preachers who have been engaged in the regular work for two years, or four years, respectively.

¶ **172.** When a Preacher shall have passed his examination, and been admitted into Full Membership, and been elected to the Office of Deacon, but fails of his Ordination through the absence of the Bishop, his eligibility to the Office of Elder shall count from the time of his election to the Office of Deacon.

CHAPTER V

PASTORS (Preachers in Charge)

¶ **173.** The duties of the Pastor of a Station or Circuit are:

§ 1. To have the oversight of the other Preachers in his Pastoral Charge.

§ 2. To appoint all the Leaders; to change them when he deems it necessary, and to examine each of them, with all possible exactness, at least once a quarter, concerning his method of leading a Class.

§ 3. To receive persons on probation, to instruct them in the doctrines, rules, and regulations of the Church, to receive persons into Full Membership when properly recommended, to receive and dismiss members by Certificate, and to administer the Discipline within his Church.

§ 4. To read and explain the General Rules at least once a year in every Congregation.

§ 5. To enforce vigorously but calmly the rules of the Church.

§ 6. To appoint Prayer Meetings wherever advisable in his Charge.

§ 7. To arrange the appointments, wherever practicable, so as to give the Local Preachers regular and systematic employment on the Sabbath.

§ 8. To license such persons as he may deem proper to officiate as Exhorters in the Church, according to the provisions of the Discipline. ¶ 210.

§ 9. To hold Watch-night Meetings yearly, and Love Feasts quarterly; suffering no Love Feast to last above an hour and a half; to hold Quarterly Meetings in the absence of the District Superintendent, and of the Traveling Elder appointed by him as his substitute.

§ 10. To take care that every Society be supplied with our Church literature.

§ 11. To form Classes of the larger children, youth, and adults for instruction in the Word of God; and to attend to all the duties prescribed for the training of children. ¶¶ 52, 422.

§ 12. To catechise the children publicly in the Sunday School, and at special meetings appointed for that purpose, and also privately; to report to each Quarterly Conference the extent to which he has done this work.

§ 13. To organize, if possible, and to maintain, if practicable, Chapters of the Epworth League.

§ 14. To organize, if possible, and to maintain, if practicable, Chapters of the Methodist Brotherhood.

§ 15. To organize, if possible, and to maintain, if practicable, Ladies' Aid Societies.

§ 16. To examine the accounts of the Stewards.

§ 17. To see that the Stewards provide, whenever practicable, unfermented wine for use in the Sacrament of the Lord's Supper.

§ 18. To teach systematic giving in accordance with Special Advice VII.

§ 19. To appoint a person to receive the quarterly collection in the Classes.

§ 20. To see that public collections be made quarterly, if need be.

§ 21. To call the Committee on Temperance together at least once in three months for the purpose of considering the best means to be employed for promoting the cause of Temperance in the community.

§ 22. To recommend everywhere decency and cleanliness.

§ 23. To attend to all the duties enjoined upon Pastors in reference to Foreign Missions, Home Missions and Church Extension, Education, Sunday Schools, Freedmen's Aid, Conference Claimants, and the distribution of Tracts; forming societies and taking collections to aid these objects in such manner as the Discipline shall from time to time direct.

§ 24. To take a collection or subscription, if the Annual Conference shall not give other directions on the subject, the proceeds of which shall be at the disposal of the Pastor for the distribution of Tracts.

§ 25. To take an annual collection in behalf of the American Bible Society.

§ 26. To take a collection during each of the three Conference years preceding the session of the General Conference to aid in paying the expenses of the General Conference, of Judicial Conferences, of Fraternal Delegates, and of such General Conference Commissions as do not relate to the publishing interests.

§ 27. To take an annual collection in behalf of the Board of Sunday Schools, and to see that the collec-

tion ordered by ¶ 419, § 4, be taken annually in each Sunday School.

§ 28. To register carefully Marriages and Baptisms.

§ 29. To give an account of his Charge every quarter to his District Superintendent.

§ 30. To make a written report at each Quarterly Conference in the order, and covering all the items, set forth in the following form:

The Preacher in charge of ..... presents the following

QUARTERLY REPORT

of ..... Charge to the ..... Quarterly Conference held at ....., 19....

I. *Sunday Schools and Religious Instruction*

1. Number of Sunday Schools.....
2. State of the Schools.....
3. Average Attendance.....
4. Number of Sermons preached by the Pastor to the Children.....
5. Number of times the Pastor has catechised the Children .....
6. Number of Classes of Children formed for religious instruction.....

II. *Changes in Membership*

[NOTE.—Enter under each item the names of the persons and places concerned.]

1. Persons desiring to Unite with the Church.
2. Persons Received into Membership.
3. Persons Received into Membership by Certificate.
4. Persons Received from Other Evangelical Churches.

5. Persons Dismissed by Certificate and to what Charge.
6. Certificates Acknowledged to the Charges issuing the same.
7. Certificates Issued to other Charges acknowledged by the same.
8. Deceased.
9. Removed Without Letter.
10. Where new address is known has Pastor been Notified?
11. Withdrawn.
12. Excluded.

III. *Pastoral Labor*

1. Number of Pastoral Visits.....
2. Other Items.....

IV. *Benevolent Collections this Quarter*

1. Board of Foreign Missions.....
2. Board of Home Missions and Church Extension..
3. Board of Education.....
4. Board of Sunday Schools.....
5. Board of Conference Claimants:
   Connectional Fund.....
   Permanent Fund.....
6. Freedmen's Aid Society.....
7. American Bible Society.....
8. Other Objects.....

V. *Subscribers for Periodicals*

[NOTE.—To be reported only at Fourth Quarterly Conference.]

1. ..... Christian Advocate .....
2. Methodist Review.....
3. Sunday School Journal.....

4. Sunday School Advocate.....
5. The Classmate.....
6. Epworth Herald.....
7. Other Periodicals.....
.....*Preacher in Charge.*

§ 31. To make an exact report to the Annual Conference of all the items embraced in the Statistics of the Conference, and to deliver to the Conference Treasurer all moneys raised for benevolent causes, or satisfactory vouchers for the same (¶ 85, §§ 2, 3); and to report in open Conference whether he has presented the claims of our benevolent causes according to the requirements of the Discipline.

§ 32. To make at the close of each Conference year a Visiting List of the Members in Towns and Cities, by streets and numbers, and to leave it to his successor, together with a particular account of his Charge and a list of subscribers for our Periodicals.

¶ **174.** No Pastor shall engage an Evangelist other than one of those appointed by the Bishop of his own Conference, without first obtaining the written consent of his District Superintendent.

¶ **175.** No preaching place shall be discontinued in the intervals between the sessions of the Annual Conference without the consent and advice of the Quarterly Conference and of the District Superintendent; and when thus discontinued the names of the members shall be transferred to such contiguous Classes as the members may select.

CHAPTER VI

SUPERNUMERARY MINISTERS

¶ **176.** A Supernumerary Minister is one who, because of impaired health, or other equally sufficient reason, is temporarily unable to perform full work. This relation shall not be granted for more than five years in succession. He may receive an appointment, or be left without one, according to the judgment of the Annual Conference of which he is a Member; and he shall be subject to all the limitations of the Discipline in respect to reappointment and continuance in the same Charge that apply to Effective Ministers. In case he has no Pastoral Charge he shall have a seat in the Quarterly Conference, and all the privileges of membership, in the place where he resides. He shall report to the fourth Quarterly Conference and to the Pastor all Marriages solemnized and all Baptisms administered. In case he resides beyond the bounds of his Conference, he shall forward annually a Certificate similar to that required of a Superannuated Minister, and in case of failure so to do the Conference may locate him without his consent. He shall have no claim on the Conference funds except by vote of the Conference.

CHAPTER VII

SUPERANNUATED MINISTERS

¶ 177. Every Superannuated Minister, who is not employed as Pastor of a Charge, shall have a seat in the Quarterly Conference, and all the privileges of membership in the Church where he resides. He shall report to the fourth Quarterly Conference and to the Pastor all Marriages solemnized and all Baptisms administered. If he resides without the bounds of the Conference of which he is a Member, he shall annually forward to his Conference a certificate of his Christian and Ministerial conduct, together with an account of the number and circumstances of his family, signed by the District Superintendent of the District or the Pastor of the Charge within whose bounds he resides; without which the Conference shall not be required to allow his claim, and may, after due notice and due form and record of trial, locate him without his consent.

[For Conference Claimants, see ¶¶ 300, 309-318, 423.]

CHAPTER VIII

DISTRICT SUPERINTENDENTS

¶ **178.** District Superintendents are to be chosen and appointed by the Bishops. ¶ 194, § 3, 2.

¶ **179.** The duties of a District Superintendent are:

§ 1. To travel throughout his District.

§ 2. In the absence of a Bishop to take charge of all the Traveling Ministers, Local Preachers, and Exhorters in his District, as the Discipline directs.

§ 3. To change the appointments of Preachers in his District, if necessary, during the interval between the sessions of the Conference in the absence of a Bishop.

§ 4. To preside in the District Conference in the absence of a Bishop. ¶ 93.

§ 5. To be present as far as practicable at all the Quarterly Meetings, and at each to call together the Quarterly Conference to transact the business assigned to it by the Discipline; *provided*, however, that he may either combine the second and third Quarterly Conferences or may omit them, as may seem best after consultation with the Pastor.

§ 6. To issue Licenses and to renew them, in accordance with the action of the District or Quarterly Conferences. ¶ 204, § 1.

§ 7. To oversee the spiritual and temporal business of the Church in his District.

§ 8. To see that all Charters, Deeds, and other conveyances of Church property in his District conform strictly to the laws, usages, and forms of the State or Territory within which such property is situated, and also to the Discipline.

§ 9. To see that all Church property is well insured.

§ 10. To promote by all proper means the interests of Foreign Missions (¶¶ 384-386), Home Missions and Church Extension (¶ 400), Education (¶ 413), Sunday Schools (¶ 421), Conference Claimants' Connectional Funds (¶¶ 309-318), Freedmen's Aid Society (¶ 432), Epworth Leagues (¶ 447), Methodist Brotherhoods (¶ 449, § 8), Temperance (¶ 444, § 6), and Ladies' Aid Societies (¶ 343); to observe the rules of the Church as to these and other benevolent causes, and to secure conformity thereto by both Pastors and Quarterly Conferences; and to report in open Conference whether the provisions of the Discipline for the support of the various benevolences of the Church have been carried out in his District.

§ 11. To inquire carefully in every Charge whether the apportionment for the Episcopal Fund has been paid in accordance with the provision of the Discipline. ¶ 304.

§ 12. To inquire carefully in every Charge whether the apportionments for the expenses of the General Conference and other general expenses of the Church have been paid. ¶ 356.

§ 13. To report to the Annual Conference the condition and statistics of the literary and theological institutions located in his District, and under the care of our Church; and to ask at the last Quarterly Conference of each Charge the questions set forth in ¶413, § 2.

§ 14. To carefully inquire at each Quarterly Conference whether the rules respecting the instruction of children, including instruction in Temperance, have been faithfully observed. ¶¶ 413, 444, § 7.

§ 15. To take care that every part of our Discipline be enforced in his District.

§ 16. To decide all Questions of Law involved in proceedings pending in a District or Quarterly Conference, subject to an appeal to the President of the next Annual Conference. But in all cases the application of law shall be with the Conference. ¶ 241, § 2.

§ 17. To attend the Bishop when present in his District, and to give him by letter, when absent, all necessary information of the state of his District.

§ 18. To furnish the Member of the General Missionary Committee of his General Conference District, prior to the annual meeting of that Committee, a written statement of the condition of the Missions under his care and of their pecuniary needs.

§ 19. To direct the attention of candidates for the Ministry to the advantages of a thorough training in the literary and theological schools of the Methodist Episcopal Church, and also to direct those who are admitted on Trial to the Course of Study prescribed by the Bishops.

§ 20. To explain to Preachers on Trial, as well as to those who are to be proposed for Trial, that the Annual Conference may refuse to admit them to Full Membership without doing them any wrong.

¶ **180.** If any Pastor absent himself from his Charge the District Superintendent shall, as far as possible, fill his place with another Preacher, who shall be paid for his labors out of the allowance of the absent Pastor, and in proportion thereto.

¶ **181.** A District Superintendent shall not employ a Preacher who has been rejected by the previous Annual Conference, unless the Conference give him authority.

CHAPTER IX

MISSIONARY BISHOPS

¶ 182, § 1. A Missionary Bishop is a Bishop elected for a specified Foreign Mission field, with full Episcopal powers, but with Episcopal jurisdiction limited to the Foreign Mission field for which he was elected.

§ 2. When two or more Missionary Bishops are located in the same Foreign Mission field they shall be coördinate with one another.

¶ 183. A Missionary Bishop is not, in the meaning of the Discipline, a General Superintendent.

¶ 184. A Missionary Bishop is not subordinate to the General Superintendents, but is coördinate with them in authority in the field to which he is appointed. In the practical application of this coördinate authority, when the General Superintendents are making their assignments to the Conferences, any Missionary Bishop who may be in the United States shall sit with them when his field is under consideration; and arrangements shall be made so that once in every quadrennium, and not oftener unless a serious emergency arises, every Mission over which a Missionary Bishop has jurisdiction shall be administered conjointly by a General Superintendent and the Missionary Bishop. In case of a difference of judgment the existing status shall continue, unless overruled by the General Superintendents, who shall have power to decide finally.

¶ 185. The names of the Missionary Bishops shall be printed below the names of the Bishops under

the title of "Missionary Bishops" in the Hymnal and Book of Discipline.

¶ **186.** A Missionary Bishop is amenable for his conduct to the General Conference, as is a General Superintendent.

¶ **187.** The election of a Missionary Bishop carries with it his assignment to a specified Foreign Mission field, and such Bishop cannot be made a General Superintendent except by a distinct election to that office.

¶ **188.** A Missionary Bishop shall receive his support from the Board of Foreign Missions.

¶ **189.** A Missionary Bishop shall be *ex officio* a member of the General Missionary Committee, and shall, in his field, coöperate with the Board of Foreign Missions of the Church in the same way in which a General Superintendent coöperates in a Foreign Mission field over which he has Episcopal charge.

¶ **190.** When a Missionary Bishop, by death or other cause, ceases to perform Episcopal duty for the foreign field to which he was assigned by the General Conference, the General Superintendents shall at once take supervision of said field.

¶ **191.** The transfer of a Preacher from a field within the jurisdiction of a Missionary Bishop to a Conference under the Episcopal supervision of a General Superintendent, or from a Conference under the Episcopal Supervision of a General Superintendent to a field within the jurisdiction of a Missionary Bishop, shall require mutual agreement between the two Bishops; and a similar agreement shall be required between the two Bishops having charge when the proposed transfer is between two Foreign fields over which there are Missionary Bishops.

CHAPTER X

BISHOPS

I. Constituted

¶ **192.** A Bishop is to be constituted by the election of the General Conference and the laying on of the hands of three Bishops, or at least of one Bishop and two Elders.

¶ **193.** If by death, or otherwise, there be no Bishop remaining in our Church, the General Conference shall elect a Bishop, and the Elders, or any three of them, who shall be appointed by the General Conference for that purpose, shall consecrate him according to the Ritual.

II. Duties

¶ **194.** The duties of a Bishop are:

§ 1. To preside in the Annual Conferences.

§ 2. To form the Districts according to his judgment.

§ 3. To fix the appointments of the Preachers under the following provisions and limitations:

1. He shall appoint the Preachers to the Pastoral Charges annually.

2. He shall not allow a District Superintendent to preside in the same District more than six consecutive years, nor more than six years in any consecutive twelve. Nevertheless, if in any case the term of six

years shall expire in the interval between the sessions of the Annual Conference he may continue him until the next session, provided the time shall not be more than six months. But District Superintendents in either Missions or Mission Conferences in foreign lands may be appointed to the same District for more than six consecutive years.

3. He may make the following appointments annually:

(1) The Corresponding Secretaries and Assistant Secretaries of our Connectional Benevolent Societies and Boards.

(2) The Publishing Agents at New York and Cincinnati.

(3) The Editors and Assistant Editors at New York, Syracuse, Pittsburg, Cincinnati, Chicago, Kansas City, San Francisco, Portland, and New Orleans, and the Editor of *Zion's Herald.*

(4) Chaplains to Prisons, to Reformatory, Sanitary, or Charitable Institutions, and in the Army and Navy.

(5) Preachers for the special benefit of Seamen.

(6) Ministers in the service of the American Bible Society, or of any State Bible Society auxiliary thereto; or of the Sunday School League of America.

(7) The Presidents, Principals, and Teachers of institutions of learning which are under our care.

(8) The Secretaries and Superintendents of City Missions.

4. He may, *if requested by an Annual Conference,* appoint—

(1) An Agent to travel throughout such Conference for the purpose of distributing Tracts.

(2) An Agent or Agents to promote the cause of Temperance.

(3) Instructors in Institutions of Learning not under our care.

(4) An Agent or Agents for the benefit of our Institutions of Learning.

(5) An Agent for the German Publishing Fund.

(6) Agents for other benevolent institutions.

(7) Editors of unofficial Papers or Magazines published in the interest of the Methodist Episcopal Church; *provided,* that in no such case shall the Church incur any financial responsibility.

(8) One or more Members of an Annual Conference to do evangelistic work on Charges within that Conference, if invited by their Pastors and in coöperation with them; or in neglected territory within any District, when requested by, and in coöperation with, the District Superintendent of such District; *provided,* the Conference shall determine by vote how many of its members may be thus appointed; and *provided,* further, that the said Annual Conference shall by vote of two thirds of its members present and voting request such appointment.

§ 4. To fix within their own Conferences the Quarterly Conference membership of all Ministers ap-

pointed under sub-sections 3 and 4 of § 3 above (except those who are Pastors of Churches), and also of those Ministers who are left without appointment to attend some one of our schools. ¶ 196.

§ 5. To change, in the interval between the sessions of the Annual Conference, the appointments of the Preachers as necessity may require and as the Discipline directs.

§ 6. To travel through the Connection at large.

§ 7. To oversee the spiritual and temporal business of our Church.

§ 8. To preside, when present, in the District Conference.

§ 9. To Consecrate Bishops, and Ordain Elders and Deacons.

§ 10. To decide all Questions of Law involved in proceedings pending in an Annual Conference, subject to appeal to the General Conference. But in all cases the application of law shall be with the Conference.

III. Powers

¶ **195.** The Bishops shall prescribe the studies upon which those applying for License to Preach, for Orders as Local Preachers, and for Reception on Trial shall respectively be examined; also a Course of Study for Local Preachers, extending through four years; and a Conference Course of Study, extending through four years, to be pursued by those who have been received on Trial in an Annual Conference.

¶ **196.** A Bishop may leave without appointment a Preacher on Trial or a Member of an Annual Conference who desires to attend any of our literary or theological seminaries, whenever he shall be request-

ed so to do by the Annual Conference and it shall seem to him expedient; *provided*, however, that the time thus spent in school shall not count on that required for Trial in the Annual Conference, except when at least two full years have been spent in regular work under appointment by a District Superintendent who certifies, together with the Quarterly Conference, to the efficiency of his work. A preacher thus left without appointment may be employed as a supply in another Conference by a District Superintendent without transfer.

¶ **197.** Bishops are relieved from the duty of investigating and reporting upon charges of misteaching in our theological schools; but when charges of that nature are made to or laid before them, they may, without action thereon, refer the same to the Annual Conference of which the accused is a member for such proceeding as such Conference may deem appropriate in the premises. If, however, the Professor is a layman, the charges shall be sent to the Pastor of the church of which he is a member and he shall be brought to trial according to the provisions of ¶ 262 of the Discipline. But in case the complaints affect the manner of teaching, or the personal fitness of the Professor for his office, and not his doctrinal soundness, the Bishops shall, after due consideration of the same, advise the governing board of the school in which he is a teacher of their judgment in the case.

¶ **198.** A Bishop may, when he judges it necessary, unite two or more Pastoral Charges for Quarterly Conference purposes, without affecting their separate financial interests or pastoral relations.

¶ **199.** If a Bishop cease from traveling at large

among the people without the consent of the General Conference he shall not thereafter exercise, in any degree, the Episcopal Office in our Church.

¶ **200.** In case there be no Bishop to travel at large through the Districts and exercise the Episcopal Office, on account of death or otherwise, the Districts shall be regulated in every respect by the Annual Conferences and the District Superintendents in the interval of the sessions of the General Conference, ordination excepted.

CHAPTER XI

SUPERANNUATED BISHOPS

¶ **201.** A Superannuated General Superintendent is relieved from the obligation to travel through the Connection at large, and may choose the place of his residence. He shall not be assigned to the Presidency of Annual Conferences nor make appointments; but, if requested by a Bishop presiding, he may take the chair temporarily in a General or Annual Conference; and, at the request of the Bishop presiding in the Annual Conference, he may ordain candidates previously elected to orders.

¶ **202.** A Superannuated Bishop shall be an advisory member of the Board of Bishops; and his name shall be printed with the signatures of Bishops in the introduction to the Discipline, the Hymnal, and the Journal of the General Conference. He shall also be a member of the different Boards and General Committees of which Bishops are *ex officio* members, and may also preside over the General Conference Standing Committee on Boundaries.

PART V

LOCAL PREACHERS, EXHORTERS, DEACONESSES

I. LOCAL PREACHERS
II. EXHORTERS
III. DEACONESSES

CHAPTER I

LOCAL PREACHERS

¶ **203.** Wherever a District Conference exists, the powers hereinafter conferred on Quarterly Conferences in relation to Local Preachers and Exhorters shall be exercised only by the District Conference; but it shall not license any person to preach, nor renew the License of any person to preach or exhort, nor recommend any Local Preacher to the Annual Conference for Orders or for Recognition of Orders or for Reception on Trial, without the previous recommendation of the Quarterly Conference, or of the Leaders and Stewards' Meeting of the Charge of which such person or Preacher is a member.

¶ **204.** The Quarterly Conference, where no District Conference exists, shall have authority—

§ 1. To license proper persons to preach; *provided,* they shall have been previously recommended by the Society of which they are members, or by the Leaders and Stewards' Meeting; shall have passed a satisfactory examination in the studies prescribed for candidates for License to Preach; shall have been examined in the presence of the Conference on the subject of Doctrine and Discipline, and shall also have satisfactorily answered the question, "Will you wholly abstain from the use of tobacco?" And no member of the Church shall be at liberty to preach without such a License.

§ 2. To examine Local Preachers in the Course of Study prescribed for them; to inquire into the gifts,

labors, and usefulness of each by name, and to renew their licenses annually when in the judgment of the Conference their gifts, grace, and usefulness, and their faithfulness and proficiency in study, warrant such renewal. In the case of Local Preachers who are candidates for the traveling ministry, examinations may be suspended while they are pursuing regular courses of study in our theological seminaries or universities or colleges approved by the University Senate.

§ 3. To recommend to the Annual Conference Local Preachers who are suitable candidates for Deacons' or Elders' Orders (¶¶ 167, § 1; 170, § 1), for Recognition of Orders (¶ 156, § 2), or for Reception on Trial (¶ 148, § 1); such candidates having been previously examined in the presence of the Quarterly Conference on the subject of Doctrine and Discipline.

§ 4. To try, suspend, deprive of Ministerial Office and Credentials, expel, or acquit any Local Preacher of the Circuit or Station against whom Charges shall have been preferred. ¶¶ 249-255.

NOTE.—For the Licensing, Amenability, and Appeal of Local Preachers in Missions in the United States and Territories, see ¶ 382, § 2.

¶ 205, § 1. Every Local Preacher, ordained or unordained, not having a Pastoral Charge, shall be a member of, and amenable to, the Quarterly Conference where he resides. And when he shall change his residence he shall procure from the Pastor of the Charge from which he removes, or from the District Superintendent, a Certificate of his Official Standing and of Dismissal, and shall present it to the Pastor of the Charge to which he removes. If he neglects to do this, he shall not be recognized nor use his office as a Local Preacher in the Charge to which

he has removed; and he shall continue to be amenable to the Quarterly Conference of the Charge from which he has removed, which may, if the neglect be long continued, after due notice try him for persistent disobedience to the order of the Church, and upon conviction thereof deprive him of Ministerial Office and Credentials.

§ 2. If a Local Preacher be appointed to a Pastoral Charge, he shall procure from the Pastor of the Charge from which he removes, or from the District Superintendent, a Certificate of his Official Standing and of Dismissal, and shall present it to the Quarterly Conference of the Charge to which he has been appointed, at its next session, and his Church and his Quarterly Conference membership shall be in that Charge.

§ 3. An unordained Local Preacher, while serving as a regularly appointed Pastor of a Charge, shall be authorized, when the laws of the State permit, to solemnize matrimony.

§ 4. Whenever a Preacher is located or discontinued by an Annual Conference, he shall thereupon hold his Quarterly Conference membership where he resides at the time of location or discontinuance.

¶ **206.** The District Superintendents and the Pastors are required to arrange the appointments, wherever it is practicable, so as to give the Local Preachers regular and systematic employment on the Sabbath.

¶ **207.** Every Local Preacher shall be enrolled in a Class, and meet with it. He shall make to the District or Quarterly Conference a report of his labors, as follows: 1. Number of Sermons preached. 2. Number of Prayer Meetings attended. 3. Number of

Class Meetings attended. 4. Number of Sunday Schools attended. 5. Number of Funerals conducted. 6. Miscellaneous Items. He shall also report (1) the Number of Marriages solemnized, with the names of the persons married; and (2) the Number of Baptisms administered, with the names and ages of the persons baptized, that due entry may be made by the Pastor in the Church Records.

¶ **208.** Whenever a Local Preacher fills the place of a Pastor, with the approbation of the District Superintendent, he shall be paid for his time a sum proportioned to the allowance of the Pastor, which sum shall be paid by the Charge at the next Quarterly Meeting, if the Pastor whose place he filled was either sick or necessarily absent; and in other cases, out of the allowance of the Pastor.

¶ **209.** If a Local Preacher be distressed in his temporal circumstances on account of his service in the Charge, he may apply to the Quarterly Conference, which may give him such relief as is judged proper, after the allowance of the Pastors and their families and all other regular allowances are paid.

CHAPTER II

EXHORTERS

¶ **210.** An Exhorter shall be constituted by the recommendation of the Class of which he is a member, or of the Leaders and Stewards' Meeting of the Charge, and a License signed by the Pastor.

¶ **211.** The duties of an Exhorter are, to hold Meetings for Prayer and Exhortation wherever op-

portunity is afforded, subject to the direction of the Pastor; to attend all the sessions of the District and Quarterly Conferences, and to present a written report to the same. He shall be subject to an annual examination of character in the Quarterly Conference, and a renewal of License, to be signed by the President thereof.

CHAPTER III

DEACONESSES

I. Deaconesses

¶ 212, § 1. A Deaconess is a woman who has been led by the spirit and the providence of God to forego all other pursuits in life that she may devote herself wholly to the Christlike service of doing good; and having received this divine call, has been tested and trained during a probation of at least two years; and, after such preparation, has been approved by the Church and solemnly set apart to this vocation in the Church.

§ 2. No vow of perpetual service is required of the Deaconess. She renders a free-will service, and, so long as she is in good standing as a Deaconess, is entitled to a suitable support. Her relation as Deaconess being voluntary, she may withdraw from it at any time, but she shall give reasonable notice of her intention.

§ 3. The single aim and controlling purpose of the

Deaconess is to minister, as Jesus did, to the wants of a suffering, sorrowing, and sin-laden world. Her work is to visit the sick, pray with the dying, comfort the sorrowing, seek the wandering, save the sinning, relieve the poor, care for the orphan, and to take up other Christlike service.

§ 4. The work of the Deaconess is a part of the work which the Church does in the Master's name, and Deaconess Homes and other authorized Deaconess Institutions are the agencies of the Church for the promotion of that part of its work which is done by the Deaconess.

II. Episcopal Supervision

¶ 213. The Board of Bishops shall have general oversight of the deaconess work of the Church. The General Deaconess Board shall annually report to the Board of Bishops such information as they may require.

III. General Deaconess Board

¶ 214. There shall be a General Deaconess Board, composed of eleven members, two of whom shall be General Superintendents designated by the Board of Bishops, and nine other members as follows: three at large and two representatives from each of the three forms of deaconess administration, all to be nominated by the Board of Bishops and elected quadrennially by the General Conference. The persons so elected shall remain in office until their successors are elected. The Board of Bishops shall have authority to fill any vacancy which may

occur during the quadrennium, but they shall observe the classification above named. The annual meeting of this Board shall be held at such time and place as may be determined by the Board, due notice having been given. Six members shall constitute a quorum.

¶ **215,** § 1. In foreign fields under the supervision of General Superintendents there may be a Board composed of the Superintendent in charge and four other members to be nominated by the Board of Bishops and elected quadrennially by the General Conference.

§ 2. In a mission field, which is under the supervision of Missionary Bishops, there may be a Board. composed of the Missionary Bishops of that field and four other members, two at large and two from the Woman's Foreign Missionary Society; to be nominated by the said Missionary Bishops and to be elected quadrennially by the General Conference.

§ 3. These Boards are authorized to exercise within their respective fields the functions of the General Deaconess Board as provided herein. Vacancies shall be filled by the Bishop having jurisdiction over the field where the vacancy occurs.

¶ **216.** The Annual Conference shall have power to authorize the establishment of any Deaconess Home, or other institutions in which Deaconesses are maintained or employed, provided that during the interim between Conference sessions, any such work may be undertaken with the consent of the Conference Deaconess Board and the General Deaconess Board. The Annual Conference shall satisfy itself that there is evident need of the proposed institution in the locality designated; that it would not be likely to affect unfavorably any existing institution; that

there is good prospect for its adequate support, and that its property, of whatever form, is not financially embarrassed.

¶ **217,** § 1. To increase the interest of our preachers and people in the deaconess work, it is recommended that the General Deaconess Board publish in our Church papers each year a report or statement in behalf of this cause and a reference to the Relief Funds. This Board may also authorize conventions and other general meetings for the promotion of deaconess work.

§ 2. All questions of difference arising between institutions or societies in the administration of deaconess work shall be presented in writing to the General Deaconess Board, at the earliest date practicable. The final determination shall be with the Board.

§ 3. The Deaconess being entitled to a suitable support, the General Deaconess Board shall fix the maximum allowance, and the support shall be as uniform as practicable throughout the Church.

§ 4. The General Deaconess Board shall have general supervision of all deaconess work throughout the Church, and shall approve general rules for the government of Deaconess Homes, and other deaconess institutions, and also for the government of all Deaconesses, however maintained or employed.

§ 5. The General Deaconess Board shall adopt a distinctive garb to be worn by all Deaconesses throughout the Church for their designation and for the protection of themselves and the office. It also shall adopt a distinctive garb to be worn by candidates during their probation. This Board shall secure legal protection of this garb as the distinctive

dress for Deaconesses of the Methodist Episcopal Church.

§ 6. Each form of deaconess administration shall be free to employ secretaries in the interest of deaconess work, and determine their duties.

§ 7. The German Central Deaconess Board may appoint a Superintendent of the German Methodist Deaconess Work in America, provided that such appointment shall be made without expense or financial responsibility to the General Conference, and shall in no wise conflict with the provisions of this chapter.

IV. Conference Deaconess Board

¶ 218, § 1. In each Annual Conference a Conference Deaconess Board of nine members, of whom at least three shall be women, shall be appointed by the Conference, the members to serve for three years; the election to be so arranged that three members shall be chosen each year.

§ 2. The Conference Deaconess Board is authorized to license Deaconesses; to transfer Deaconesses on the recommendation of the local Board of a deaconess institution, or of the governing body of any one of the three forms of deaconess administration. It shall encourage and promote the establishment and support of deaconess institutions, as it deems wise within the limits of the Conference. It shall see that all Charters, Deeds, and other Conveyances of the property of deaconess institutions conform strictly to the Discipline, and to the laws, usages, and forms of the State or Territory within which such property is situated; that all property is well insured,

and that all disciplinary regulations for such property are observed.

§ 3. This Board may exercise appellate authority in questions arising between institutions, or individuals and institutions within its jurisdiction. Its decisions shall stand unless reversed by the General Deaconess Board.

§ 4. The Local Board of Management of deaconess institutions shall report to the Conference Deaconess Board the number of Deaconesses connected with each institution, and how employed, the amount of money received and expended, and such other information as may be desired. Said Local Board shall have authority to assign the Deaconesses under its control to their respective fields of labor, subject to the approval of the Conference Board.

§ 5. The Conference Deaconess Board shall report to the Annual Conference at its session all information furnished by Local Boards of Management, and such other information as may be requested by the Annual Conference. It shall also annually report the same information to the General Deaconess Board. It shall secure the public presentation of this cause during the session of its Annual Conference.

V. Regulations for Deaconesses

¶ 219, § 1. The Deaconess License may be given only to a candidate who is unmarried and over twenty-three years of age, provided that she be recommended by the Quarterly Conference of the Church of which she is a member; that she present a certificate of good health from a reputable physi-

cian; and when coming from a Deaconess Home, or other recognized deaconess institution, that she present a recommendation from the superintendent or manager of the same. She must have given two years of continuous probationary service; but two years of satisfactory study in a training school, or two years of service in a hospital, or two years divided between the training school and the hospital, may be counted as an equivalent of these years of probationary service. She must have passed an examination satisfactory to the Conference Board, as to religious qualifications, and in the course of study prescribed for Deaconesses by the Bishops.

§ 2. The Conference Board may license women thus qualified and recommended, and when so licensed they are entitled to consecration as Deaconesses according to the Order of Service prescribed by the Discipline. The consecration shall take place at the session of the Annual Conference whenever practicable; in other cases, at such place and time as the Conference Board shall determine.

§ 3. No person shall be recognized or employed as a Deaconess of the Methodist Episcopal Church who fails to comply with the Disciplinary requirements. Each Deaconess shall wear the prescribed distinctive garb. The wearing of this distinctive deaconess garb by a member of our Church, who is not entitled to wear it, shall be regarded as a violation of our Order and Discipline.

§ 4. The annual renewal of the License of a Deaconess by the Conference Board, on the recommendation of the Quarterly Conference of the Church with which she is connected, is necessary to her recognition and employment as a Deaconess.

§ 5. The annual approval of a Deaconess by the Annual Conference within whose bounds she holds her Deaconess membership, shall be necessary for her continuance in this vocation; and such approval may not be given without a recommendation from her Conference Board after the renewal of her License.

§ 6. A Deaconess who has resigned, or has been discontinued, shall return her License and Certificate of Consecration to the Conference Board having jurisdiction in her case, and shall refrain from wearing the distinctive deaconess garb.

§ 7. Any Deaconess who has faithfully performed her duties, and who, for reasons satisfactory to the Board of Deaconess Administration with which she is connected, wishes to retire from the service, shall receive from that Board a certificate of honorable discharge. A Deaconess receiving such discharge, on her formal request, may be allowed to retain her License and Certificate of Consecration; but the date of her discharge must be inscribed on each by the president of the Conference Board. Any Deaconess having been honorably discharged may be restored to the service and receive a License at the discretion of the Conference Board from which she received her discharge, without reëxamination in the course of study or undergoing a new probation, but she shall present a recommendation from a Quarterly Conference and a new certificate of health. When a Deaconess who has been discharged is thus restored, the President of the Conference Board shall inscribe the date of such restoration on her Certificate of Consecration.

§ 8. Each Deaconess shall be enrolled as a member in a deaconess institution, or mother-house, or in the

list of Deaconesses of one of the three forms of deaconess administration, and shall be subordinate to and directed by the Superintendent in charge or other officer invested with this authority, except when absent on detached service. While engaged in such detached service the Deaconess shall bear a certificate of good standing from the institution or administration with which she is enrolled. The membership of a Deaconess may be changed from one Home to another within the bounds of a Conference by the mutual agreement of the Local Boards of Management of the Home concerned. The change, when made, shall be duly noted on their records and promptly reported to and recorded by the Conference Board.

§ 9. A Deaconess, when detailed for service in a particular Church, or in connection with a particular institution, shall, during such detached service, be under the direction of the Pastor of the Church or officers of the institution in which she is engaged. A Deaconess engaged in other detached service outside of an organized Charge or in institutions not related to the Conference Board, shall be under the direction of the form of deaconess administration to which she belongs.

§ 10. A Deaconess may be transferred from one Conference to another by and with the consent of the two Conference Boards concerned when such transfer has been arranged for by the administrative bodies concerned; and the change of a Deaconess from one Conference to another to meet a pressing emergency may be recorded as a transfer when approved by the Conference Boards concerned.

§ 11. When a Deaconess is to be transferred she

shall receive a Certificate of Transfer issued and recorded by authority of her Conference Board, and she shall present the same, as soon as practicable, to the Conference Board to whose jurisdiction she is transferred.

§ 12. A young woman, graduate from our advanced schools, or having an educational training satisfactory to the form of deaconess administration to which she belongs, who is not free to enter the deaconess work for a lifelong service, but earnestly desires to engage in it as a duty for not less than three years, including the period of suitable training, may be received into any deaconess institution on the approval of the governing body of the deaconess administration with which she is connected. Before issuing approval to any applicant she must have a recommendation from the Quarterly Conference of the Church of which she is a member; and she shall furnish evidence of satisfactory educational attainments, and make clear that she seeks the position from her conviction of duty to engage in this service for Christ's sake. Those who are accepted shall be subject to the rules of the deaconess administration with which they are associated, and wear the probationer's garb. Anyone, to continue in this relation, must have the annual recommendation of the Quarterly Conference and the annual approval of the Conference Board.

§ 13. A Deaconess employed by the Church of which she is a member shall be a member of the Quarterly Conference of such Church, when approved for membership therein, and shall report to said Quarterly Conference.

VI. Retired Deaconess and Her Support

¶ 220, § 1. A Deaconess who is no longer able to continue her work on account of age, loss of health, or other disability, may be retired from active service and placed in the list of retired Deaconesses, by action of the governing body of the deaconess administration with which she is connected, based on information given by the Superintendent and Local Board of Management of the deaconess institution of which she is a member.

§ 2. Should any deaconess administration and the Local Board unite in the judgment that a retired Deaconess would be able to render some other needful service, and should concur in counseling her to engage in such service, the Deaconess shall be guided by this counsel, but her rights as a Deaconess shall not be impaired by such service.

§ 3. Each retired Deaconess who entered the work under forty years of age, so long as she is approved by the deaconess administration with which she is connected, shall be entitled to receive from the Relief Fund of said administration such an allowance as may be determined by the General Deaconess Board.

§ 4. In order to provide an adequate support for retired Deaconesses, two administrative bodies are already accumulating a Permanent Deaconess Fund. This action is approved, and it is recommended that further measures be taken to provide for all Deaconesses.

§ 5. Each deaconess institution shall pay into the Permanent Deaconess Fund of the deaconess administration with which it is connected, $10 per annum for each licensed deaconess, and $5 per annum for

each probationer or unlicensed worker. Each station served by a Deaconess shall pay $15 per year for each licensed deaconess, and $10 per year for each probationer or unlicensed deaconess.

VII. Deaconess Institutions

¶ **221,** § 1. No institution for the prosecution or maintenance of any form of deaconess work shall be recognized as a Deaconess Institution of the Methodist Episcopal Church until it has been authorized by the Annual Conference and approved by the General Deaconess Board. Every such Deaconess Institution shall conform to the regulations of this chapter.

§ 2. All property for Homes and other Deaconess Institutions shall be held in trust for the Methodist Episcopal Church, and this may be by the Woman's Foreign Missionary Society, the Woman's Home Missionary Society, the German Central Deaconess Board, or by a Board of Trustees elected by the local society with which the institution is connected.

§ 3. The provisions of this paragraph shall not disturb the tenure of existing Homes or Institutions operated for deaconess work, nor exclude any societies or associations which were engaged in deaconess work in May, 1900; but any of these are authorized to employ Deaconesses, and to establish and operate Homes and Institutions for the deaconess work of the Methodist Episcopal Church, according to the provisions of this chapter.

§ 4. Each Institution and each society which maintains or employs Deaconesses, or holds property for

deaconess uses, within the bounds of an Annual Conference, shall report regularly to its Conference Board at least one month before the meeting of the Conference, according to such form as the General Deaconess Board shall adopt for use throughout the Church, and shall furnish such other information as its Conference Board may request.

VIII. Exception

¶ **222.** The foregoing provisions shall relate to all Annual Conferences, Mission Conferences, and Missions. But in those parts of Europe where the deaconess work exists as a legal corporation, with an inspector appointed by the Annual Conference, any of the foregoing provisions not compatible with the provisions of such legal corporation shall be inoperative.

PART VI

JUDICIAL ADMINISTRATION

I. TRIAL OF BISHOP
II. TRIAL OF MISSIONARY BISHOP
III. TRIAL OF MEMBER OF CONFERENCE
IV. TRIAL OF PREACHER ON TRIAL
V. TRIAL OF LOCAL PREACHER
VI. TRIAL OF MEMBER
VII. JUDICIAL CONFERENCE
VIII. APPEAL OF BISHOP
IX. APPEAL OF MEMBER OF CONFERENCE
X. RESTORATION OF CREDENTIALS
XI. APPEAL OF LOCAL PREACHER
XII. APPEAL OF MEMBER—COURT OF APPEALS

CHAPTER I

TRIAL OF BISHOP

¶ **223.** A Bishop is answerable for his conduct to the General Conference, which shall have power to order the manner of his trial.

¶ **224.** When a Bishop is accused of immoral conduct, the District Superintendent within whose District said immorality is alleged to have been committed shall call to his aid four Traveling Elders, which five Ministers shall carefully inquire into the case; and if, in their judgment, there is reasonable ground for such accusation, they, or a majority of them, shall prepare and sign the proper charge in the case, and shall send a copy thereof, so signed, to the accused, and shall give notice thereof to one of the Bishops. Said Bishop, so notified, shall convene a Judicial Conference, to be composed of the Triers of Appeals, appointed as hereinafter provided, of five neighboring Conferences. Said Judicial Conference shall have full power to try the accused Bishop, and to suspend him from the functions of his Office, depose him from the Ministry, or expel him from the Church, as they may deem his offense requires. One of the Bishops shall preside at his trial.

¶ **225.** The accused shall have the right of peremptory challenge, yet not so as to reduce the number of the Judicial Conference below twenty-one.

¶ **226.** The President of such Judicial Conference shall, at the commencement of the trial, appoint a Secretary, who shall make a correct record of the

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proceedings, and of all the evidence in the case, which, when read and approved, shall be signed by the President and Secretary.

¶ **227.** In case of imprudent conduct, the District Superintendent within whose District the alleged offense occurred shall take with him two Traveling Elders, and shall admonish the Bishop so offending. In case of a second offense, one of the Bishops, together with three Traveling Elders, shall call upon him, and reprehend and admonish him. If he still persist in his imprudence, he shall then be tried in the manner ordered in ¶¶ 224-226.

¶ **228.** When it is alleged that an immorality or imprudence has been committed without the bounds of any District, the District Superintendent within the bounds of whose District the Bishop resides shall proceed as hereinbefore specified.

¶ **229.** When a Bishop disseminates, publicly or privately, doctrines which are contrary to our Articles of Religion or established standards of doctrine, the same process shall be observed as is prescribed in ¶¶ 224-226.

¶ **230.** Complaint against the administration of a Bishop may be forwarded to the General Conference, and entertained there; *provided,* that in its judgment he has had due notice that such complaint would be made.

CHAPTER II

TRIAL OF MISSIONARY BISHOP

¶ **231.** If charges of immoral conduct are made against a Missionary Bishop during the interval be-

tween the sessions of the General Conference, the Board of Foreign Missions shall appoint eleven of their number, being Ministers, to investigate the case. A General Superintendent shall preside over the Committee of Investigation and shall cause a correct record of the charges, specifications, proceedings, vote, and judgment in the investigation to be kept and transmitted to the next General Conference. If the Committee of Investigation find the charges sustained, they may suspend the accused Missionary Bishop until the meeting of the next General Conference.

CHAPTER III

TRIAL OF MEMBER OF CONFERENCE

I. Preliminary Investigation

¶ **232,** § 1. When a Member of an Annual Conference is under report of being guilty of some crime expressly forbidden in the Word of God, sufficient to exclude a person from the kingdom of grace and glory:

In the interval between the sessions of the Annual Conference the District Superintendent shall call not less than five nor more than nine Members of the Conference to investigate the case, and, if possible, bring the accused and accuser face to face. He shall preside throughout the proceedings, and shall certify and declare the judgment of the Committee; and he shall cause a correct record of the charges, specifications, proceedings, evidence, and

judgment in the investigation to be kept and transmitted to the Annual Conference.

§ 2. But if the accused be a District Superintendent, three of the senior Ministers of his District shall inquire into the character of the report, and, if they deem an investigation necessary, they shall call in the District Superintendent of any adjoining District of the Conference, who shall appoint a Committee of not less than five nor more than nine Elders of the Annual Conference of which the accused is a Member, to investigate the case; and he shall also preside at the investigation.

§ 3. If in either of the above cases of investigation the accused, after due notice given him, shall refuse or neglect to appear before the Committee, the investigation shall proceed in his absence. If in either case the charge be sustained, the accused shall be suspended by the Committee from all Ministerial services and Church privileges until the ensuing Annual Conference; at which his case shall be fully considered and determined upon the evidence contained in the record of the investigation, and such other evidence as may be admitted.

§ 4. A Supernumerary or Superannuated Minister residing without the bounds of his own Conference shall be subject, under the authority of the District Superintendent of the District within which he resides, to the investigation prescribed in § 1 of this paragraph.

§ 5. A Conference Evangelist who commits an offense without the bounds of his own Conference, shall be subject to the same investigation as above, under the authority of the District Superintendent, within whose District the offense is alleged to have occurred.

¶ **233,** § 1. In all cases the papers, including the record of the investigation, charges, evidence, and findings, shall be transmitted to the ensuing session of the Annual Conference of which the accused is a Member; on which papers, and such other evidence as may be admitted, the case shall be determined.

§ 2. If, in any of the foregoing cases of investigation, counsel has not been provided for the Church or for the accused, the District Superintendent shall have power to appoint counsel for both, or for either.

§ 3. In both the investigation and the trial of a Minister, witnesses from without shall not be rejected, and the testimony of an absent witness may be taken before the Preacher in Charge where such witness resides, or before a Preacher appointed by the District Superintendent of the District within which such witness resides; *provided*, in every case sufficient notice has been given to the adverse party of the time and place of taking such testimony.

§ 4. An Annual Conference may entertain and try charges against its Members though no investigation upon them has been held, or though an investigation has not resulted in suspension, due notice having been given to the accused.

II. Charges

¶ **234.** In cases of improper temper, words, or actions, the Minister so offending shall be admonished by his senior in office. Should a second transgression take place, one, two, or three Ministers are to be taken as witnesses. If he continue to offend, let the District Superintendent proceed as in ¶ 232, § 1.

¶ **235.** When a Member of an Annual Conference

fails in business, or contracts debts which he is not able to pay, the District Superintendent shall appoint three judicious Members of the Church to inspect the accounts, contracts, and circumstances of the supposed delinquent; and if, in their opinion, he has behaved dishonestly, or contracted debts without the probability of paying, let the case be disposed of according to ¶ 232, § 1.

¶ **236.** Any Traveling or Local Preacher who shall hold religious service within the bounds of any Mission, Circuit, or Station, when requested by the Preacher in Charge not to hold such services, shall be deemed guilty of imprudent conduct, and after the admonitions ordered in ¶¶ 232, 252, if he do not refrain from such conduct, shall be liable to charges and investigation or trial under the provisions of the Discipline relating to these respective classes of Preachers. A Local Preacher offending against this provision may be tried in the Charge where the offense was committed.

¶ **237.** When a Member of an Annual Conference disseminates, publicly or privately, doctrines which are contrary to our Articles of Religion or established standards of doctrine, let the same process be observed as is directed in ¶ 232, § 1. But if, after the charge is sustained, the Minister so offending does solemnly engage to the Committee of investigation not to disseminate such erroneous doctrines in public or private, the Committee may waive suspension, that the case may be laid before the next Annual Conference, which shall determine the matter. And in all cases where a Member is so expelled or deposed he shall not be relicensed to preach until he shall have satisfied the Conference from which he was ex-

pelled or deposed, and shall have promised in writing to wholly desist from disseminating such doctrines privately or publicly.

¶ **238.** Whenever specific complaints are made in writing and signed by five responsible persons, members or Ministers of the Methodist Episcopal Church, charging a Professor in one of our theological schools with violating his pledge to the Bishops of loyalty to our doctrine and polity, said charges shall be lodged with the District Superintendent of the Annual Conference to which the accused belongs, who shall carefully consider the same; and if in his opinion they are of sufficient gravity to require an investigation, he shall immediately proceed according to the provisions of the Discipline in ¶ 232.

¶ **239.** When a Member of an Annual Conference, in the interval between the sessions of his Conference, declines or ceases to do the work to which he was duly appointed, except for the reasons indicated in ¶ 164, let the District Superintendent proceed as directed in ¶ 232, § 1. If the District Superintendent fail to do this, he shall account therefor to the next Annual Conference.

¶ **240.** When it is alleged of a Member of an Annual Conference that he is so unacceptable or inefficient as to be no longer useful in his work, or that without reason of impaired health of himself or family disqualifying him for pastoral work, he goes into secular business, his case shall be referred to a Committee of five or more Members of his Conference for inquiry; and if said Committee shall find the allegation sustained, and shall so recommend, the Conference may request him to locate. If he shall refuse, and the conditions complained of shall continue, the Con-

ference may, at its next session, after formal trial and conviction, locate him without his consent. But he shall have the right of appeal to a Judicial Conference, which may restore him.

III. Maladministration

¶ **241.** In cases of alleged maladministration—

§ 1. A Minister shall be answerable to his Conference on the charge of corrupt, negligent, or partisan administration, but not for errors in judgment.

§ 2. Errors or defects in Judicial Proceedings shall be duly considered when presented on appeal. But Errors of Law or Administration connected with investigations under ¶ 232, and Errors of Law made by a District Superintendent in cases of appeal are to be corrected by the President of the next Annual Conference on appeal in open session; and the Conference may also order just and suitable remedies for the injury resulting from such errors.

§ 3. Errors of Administration not connected with Judicial Proceedings may be presented in writing to the Annual Conference, for its judgment thereon; and the Conference may also order just and suitable remedies when the rights of Ministers or members of the Church have been injuriously affected by such errors.

IV. Trial

¶ **242.** The Annual Conference may, at its discretion, try an accused Member in either of the three following methods:

§ 1. The entire trial, including the examination of witnesses, may be by the Conference in full session.

§ 2. Or, the Bishop may appoint an Elder as a Commissioner to take the evidence in the case, in whole or in part; and said Commissioner shall cause a correct record of the proceedings before him, and of the evidence signed by the witnesses respectively, to be laid before the Conference; upon which evidence, and such other as may be admitted, the case shall be determined.

§ 3. Or, the Conference may appoint from its Members a Select Number of not less than nine nor more than fifteen, to try the accused, who shall have the right to challenge for cause; which Select Number, in the presence of a Bishop, or of a Chairman whom the President of the Conference shall have appointed, and one or more of the Secretaries of the Conference, shall have full power to consider and determine the case according to the rules which govern Annual Conferences in such proceedings; and they shall make a faithful report in writing of all their proceedings, duly subscribed by the President and Secretary of the Select Number, to the Secretary of the Conference, and deliver up to him therewith the bill of charges, the evidence taken, and the decision rendered, with all other documents brought into the trial.

§ 4. But the Annual Conference may, when a case cannot be tried during the session for want of testimony, refer it to one of the District Superintendents, who shall proceed as directed in ¶ 232, and the Conference shall determine whether the case seems to be of such gravity as to require that the Minister be left without appointment until the investigation shall be held.

¶ **243.** When a Minister is tried on a charge of im-

morality, and the Conference or the Select Number shall find that this charge is not sustained by the evidence, but that the Minister has been proven guilty of "high imprudence and unministerial conduct," it may declare this fact, and subject the offender to reproof, suspension, or deprivation of Ministerial Office and Credentials.

¶ **244.** In no case, either of an investigation or a trial of a Member of an Annual Conference, shall any person act as Counsel who is not a Member of an Annual Conference.

¶ **245.** In case any Member of an Annual Conference be deposed from the Ministry without being expelled from the Church, he shall have his membership in the Church where he resided at the time of his deposition.

¶ **246.** After a Minister shall have been regularly tried and expelled he shall have no Privileges of Society or Sacraments in our Church, without contrition, reformation, and confession, satisfactory to the Conference from which he was expelled.

¶ **247.** When a Traveling Preacher is accused of immorality and desires to withdraw from the Church, the Annual Conference may permit him to withdraw; in which case the record shall be, "Withdrawn under Complaints." If formal charges of immorality have been presented, he may be permitted to withdraw; in which case the record shall be, "Withdrawn under Charges:" and if thus withdrawn under "Complaints," or under "Charges," the relation to the Church of the Preacher thus withdrawn shall be the same as if he had been expelled.

CHAPTER IV

TRIAL OF PREACHER ON TRIAL

¶ **248.** A Preacher on Trial in an Annual Conference is, in reference to Amenability and Appeal, considered as a Local Preacher; but in his case the District Superintendent shall perform the duties which are prescribed to the Preacher in Charge in the case of an accused Local Preacher.

CHAPTER V

TRIAL OF LOCAL PREACHER

¶ **249.** When a Local Preacher, ordained or unordained, is reported to be guilty of some crime expressly forbidden in the Word of God, sufficient to exclude a person from the kingdom of grace and glory, the Preacher in Charge shall call a Committee of Investigation, consisting of three or more Local Preachers, before which it shall be the duty of the accused to appear, and by which, if the charge is sustained, he shall be suspended from all Ministerial services and Church privileges until the next District or Quarterly Conference. If the accused refuse or neglect to appear before said Committee, the investigation may proceed in his absence. The Preacher in Charge shall cause exact minutes of the charges, testimony, and proceedings in the investigation, together with the decision of the Committee, to be laid

before the District or Quarterly Conference, where it shall be the duty of the accused to appear for trial.

¶ **250.** Should the District or Quarterly Conference order a trial, its President shall appoint a Secretary, who shall make a correct record of the proceedings and evidence in the case, and if the accused be found guilty, the Conference shall affix a penalty to the offense, according to ¶ 204, § 4.

¶ **251.** Should the District Conference having jurisdiction in the case of an accused Local Preacher judge it expedient to try him by a Select Number, it may appoint not less than nine nor more than fifteen of its members for the purpose, the accused having the right to challenge for cause; which Select Number, in the presence of a Bishop, or an Elder whom the President of the District Conference may appoint, and with a Secretary appointed by the District Conference, shall have full power to consider and determine the case according to the rules which govern District Conferences in such cases; and the Secretary shall make a faithful report in writing of all the proceedings and evidence to the Secretary of the District Conference, and shall deliver up to him all the papers in the case.

¶ **252,** § 1. In case of improper tempers, words, or actions, the Local Preacher so offending shall be admonished by the Preacher in Charge. Should a second transgression take place, one, two, or three members of the Church are to be taken as witnesses. If he continue to offend, he shall be tried at the next District or Quarterly Conference, and, if found guilty and impenitent, he shall be expelled from the Church.

§ 2. If a Local Preacher be found, on due trial by

the District or Quarterly Conference, neglectful of his duties as a Local Preacher or unacceptable in his ministry, it may deprive him of his ministerial office.

NOTE.—A Local Preacher holding religious services within a Charge against the will of its Pastor, shall be proceeded against according to ¶ 236.

¶ **253.** When a Local Preacher disseminates, publicly or privately, doctrines which are contrary to our Articles of Religion or established standards of doctrine, let the same process be observed as is directed in ¶¶ 249, 250.

¶ **254.** When a Local Preacher fails in business, or contracts debts which he is not able to pay, let the Preacher in Charge appoint three judicious Members of the Church to inspect the accounts, contracts, and circumstances of the supposed delinquent; and if, in their opinion, he has behaved dishonestly, or contracted debts without the probability of paying, let the case be disposed of according to ¶¶ 249, 250.

¶ **255.** When, in the judgment of the District Superintendent, a fair and impartial trial cannot be had in the Quarterly Conference where the accused holds his membership, the District Superintendent may refer the case for trial to some other Quarterly Conference, within the bounds of his District.

CHAPTER VI

TRIAL OF MEMBER

Immoral Conduct

¶ **256.** A member of the Church accused of immorality shall be brought to trial before a Committee of not less than five members of the Church. They shall be chosen by the Preacher in Charge, and, if he judge it to be necessary, he may select them from any part of the District. The parties may challenge for cause. The Preacher in Charge shall preside in the trial, and shall cause a correct record of the proceedings and evidence to be made.

¶ **257.** If the accused person be found guilty by the decision of a majority of the Committee, and the crime be such as is expressly forbidden in the Word of God, sufficient to exclude a person from the kingdom of grace and glory, let the Preacher in Charge expel him.

¶ **258.** But if, in view of mitigating circumstances and of humble and penitent confession, the Committee find that a lower penalty is proper, it may at its discretion either impose censure on the offender, or suspend him from all Church privileges for a definite time.

¶ **259.** If the accused person, after sufficient notice has been given him, shall refuse or neglect to appear before the Committee, he may be tried in his absence, and, if found guilty, shall be expelled.

II. Imprudent and Unchristian Conduct

¶ **260.** In cases of neglect of duties of any kind; imprudent conduct; indulging sinful tempers or words; the buying, selling, or using intoxicating liquors as a beverage, signing petitions in favor of granting license for the sale of intoxicating liquors, becoming bondsmen for persons engaged in such traffic, or renting property as a place in or on which to manufacture or sell intoxicating liquors; dancing; playing at games of chance; attending theaters, horse races, circuses, dancing parties, or patronizing dancing schools, or taking such other amusements as are obviously of misleading or questionable moral tendency; or disobedience to the order and Discipline of the Church—on the first offense, let private reproof be given by the Pastor or Leader, and if there be an acknowledgment of the fault and proper humiliation, the person may be borne with. On the second offense the Pastor or Leader may take with him one or two discreet members of the Church. On the third offense let him be brought to trial, and if found guilty and there be no sign of real humiliation, he shall be expelled.

III. Neglect of Means of Grace

¶ **261,** § 1. When a member of our Church habitually neglects the means of grace, such as the Public Worship of God, the Supper of the Lord, family and private Prayer, searching the Scriptures, Class Meetings and Prayer Meetings—

§ 2. Let the Preacher in Charge, whenever it is practicable, visit him and explain to him the consequence if he continue to neglect.

§ 3. If he do not amend, let the Preacher in Charge bring his case before a Committee of not less than five, before which he shall be cited to appear. And if he be found guilty of willful neglect by the decision of a majority of the members before whom the case is brought, let him be excluded.

IV. Causing Dissension

¶ **262.** If a member of our Church shall be accused of endeavoring to sow dissension in any of our Societies, by inveighing against either Doctrines or Discipline, the person so offending shall first be reproved by the Preacher in Charge; and if he persist in such pernicious practice, he shall be brought to trial, and, if found guilty, shall be expelled.

V. Disagreement in Business—Arbitration

¶ **263.** On any disagreement between two or more members of our Church concerning business transactions, which cannot be settled by the parties, the Preacher in Charge shall inquire into the circumstances of the case, and shall recommend to the parties a reference to arbitration; two arbiters to be chosen by one party, and two by the other party, which four arbiters shall choose a fifth; the five arbiters being members of our Church. The Preacher in Charge shall preside, and the Disciplinary forms of trial shall be observed.

¶ **264.** If either party refuse to abide by the judgment of the arbiters, he shall be brought to trial, and

if he fail to show sufficient cause for such refusal, he shall be expelled.

¶ **265.** If any member of our Church shall refuse, in case of debt or other dispute, to refer the matter to arbitration when recommended so to do by the Preacher in Charge, or shall enter into a lawsuit with another member before these measures are taken, he shall be brought to trial, and if he fail to show that the case is of such a nature as to require and justify a process at law, he shall be expelled.

¶ **266.** If, in the case of debt or dispute, one of the parties is a Minister, the duties laid on the Preacher in Charge in the foregoing paragraph shall be performed by the District Superintendent of the Minister concerned. If both are Ministers, the District Superintendent of either may act in the case.

VI. Insolvency

¶ **267.** Preachers in Charge are required to execute all our Rules fully and strenuously against all frauds, and particularly against dishonest insolvencies, suffering no one to remain in our Church on any account who is found guilty of any fraud.

¶ **268.** To prevent scandal, when any member of the Church fails in business, or contracts debts which he is not able to pay, let two or three judicious members of the Church inspect the accounts, contracts, and circumstances of the supposed delinquent; and if they judge that he has behaved dishonestly, or borrowed money without a probability of paying, let him be brought to trial, and, if found guilty, expelled.

VII. General Directions Concerning Trials

¶ **269.** In all cases of trial of members let all witnesses for the Church be duly notified by the Preacher in Charge. The order concerning absent witnesses and witnesses from without shall be the same as that observed in the trial of Ministers. The accused shall have the right to call to his assistance as counsel any member or Minister in good and regular standing in the Methodist Episcopal Church.

¶ **270.** In all cases requiring the accused member to be expelled the Preacher in Charge shall pronounce the sentence of expulsion.

¶ **271.** An expelled person shall have no privileges of Society or of the Sacraments in our Church without confession, contrition, and satisfactory reformation.

¶ **272.** In all cases of trial and appeal it is improper for the Presiding Officer to deliver a charge to the Committee explaining the evidence and setting forth the merits of the case.

CHAPTER VII

JUDICIAL CONFERENCE

¶ **273.** The several Annual Conferences shall, at each session, select five Elders, men of experience and sound judgment in the affairs of the Church, who shall be known as Triers of Appeals.

¶ **274.** When notice of Appeal is given to the President of an Annual Conference, he shall proceed, with due regard to the wishes and rights of

the Appellant, to designate three Conferences conveniently near to that from which the Appeal is taken, whose Triers of Appeals shall constitute a Judicial Conference, and to fix the time and place of its session. He shall also give notice thereof to all concerned. When said Judicial Conference shall have assembled it shall be competent to try Appeals which may be presented to it from any Conference conveniently near, due notice having been given to all concerned.

¶ **275.** The Appellant shall have the right of peremptory challenge, yet so that the Triers of Appeals present, and ready to proceed with the hearing, shall not fall below eleven, which number shall be required for a quorum.

¶ **276.** A Bishop shall preside in the Judicial Conference, and shall decide all Questions of Law arising in its proceedings, subject to an appeal to the General Conference. The Conference shall appoint a Secretary, who shall keep a faithful record of all the proceedings, and shall, at the close of the trial, transmit the records made and the papers submitted in the case, or certified copies thereof, to the Secretary of the preceding General Conference, to be filed for review at the next General Conference. ¶ 284. And in all cases the findings of the Judicial Conference shall be reported by its Secretary to the Secretary of the Annual Conference whose membership is affected thereby, and the same shall be published in the Minutes of said Conference.

CHAPTER VIII

APPEAL OF BISHOP

¶ 277. A Bishop shall have the right of Appeal to the ensuing General Conference, if he signify his intention to appeal within three months of the time when he is informed of his conviction. And in case of an Appeal, the record of the trial and all the documents relating to the case, including the charges and specifications, shall be transmitted to the ensuing General Conference, which record and documents only shall be used in evidence in the trial of the Appeal. The General Conference may, at its discretion, hear the Appeal by a Judicial Committee of its own number.

CHAPTER IX

APPEAL OF MEMBER OF CONFERENCE

¶ 278. In all cases of trial and conviction of Members of the Annual Conferences, an Appeal shall be allowed to a Judicial Conference, constituted as hereinbefore provided, if the condemned person signify his intention to appeal within three months of the time when he is informed of his conviction.

¶ 279. It shall be the duty of the Secretary of the Annual Conference carefully to preserve the minutes of the trial, whether before a Select Number or before the Conference, and all the documents relating to the case, together with the charge or charges, and the specification or specifications; which minutes and documents only, in case of an Appeal

from the decision of an Annual Conference, shall be presented to the Judicial Conference as evidence in the case.

¶ **280.** In all cases where an Appeal is made, and admitted by the Judicial Conference, after the charges, findings, and evidence have been read, the Appellant shall state, either personally or by his representative, the grounds of his Appeal, showing the reason why he appeals, and he shall be allowed to make his Appeal without interruption. After which the Representatives of the Annual Conference from whose decision the Appeal is made shall be permitted to respond in presence of the Appellant, who shall have the privilege of replying to such Representatives, which reply shall close the pleadings on both sides. This done, the parties shall withdraw, and the Judicial Conference shall decide the case. It may reverse, in whole or in part, the findings of the Annual Conference, or it may remand the case for a new trial. It may determine what penalty, not higher than that affixed by the Annual Conference, shall be imposed. If it neither reverse, in whole or in part, the judgment of the Annual Conference, nor remand the case for a new trial, the judgment of the Annual Conference shall stand. But it shall not reverse the judgment, nor remand the case for a new trial on account of errors plainly not affecting the result. Counsel on both sides shall be Members of an Annual Conference.

¶ **281.** Appeals from an Annual Conference in the United States not easily accessible, may, at the discretion of the President thereof, be heard by a Judicial Conference selected from among the more accessible Conferences. Appeals from an Annual or Mission

Conference not in the United States may be heard at the discretion of the Bishop in permanent charge thereof, due reference being had to the rights and interests of all concerned, either by a Judicial Conference called by said Bishop from neighboring foreign Conferences, or by a Judicial Conference called by him to meet at or near New York, or by the General Conference through a special Judicial Committee appointed for the purpose.

¶ 282. When the case of any Minister who has been suspended or expelled is remanded for a new trial he shall be suspended from all Ministerial service until the next ensuing session of the Annual Conference.

¶ 283. Should a Member of an Annual Conference be accused of crime in the interval of the Conference session and be suspended by a Committee, and be subsequently found guilty by his Conference and expelled, his claims upon the Funds of the Conference shall cease from the time of his suspension. Should a Member of an Annual Conference be suspended and afterward be restored, he shall have no claim on the congregation nor upon the Funds of the Conference during the period of such suspension.

¶ 284. The General Conference shall carefully review the decisions of Questions of Law contained in the records and documents transmitted to it from the Judicial Conferences, and in case of serious error therein shall take such action as justice may require. The papers submitted shall be returned by the Secretary of the Committee on Judiciary in the next General Conference to the Chairman of the Delegation of the Annual Conference of which the accused is a Member.

CHAPTER X

RESTORATION OF CREDENTIALS

¶ **285.** When any Member of an Annual Conference is deprived of his Credentials, by expulsion or otherwise, they shall be filed with the papers of his Conference; and should he, at any future time, give satisfactory evidence to the said Conference of his amendment, and procure a certificate of the Quarterly Conference of the Charge where he resides, or of an Annual Conference which may have received him on Trial, recommending to the Annual Conference of which he was formerly a Member the restoration of his Credentials, the said Conference may restore them.

¶ **286.** When a Local Elder or Deacon shall be expelled, the District Superintendent shall require of him the Credentials of his ordination, to be filed with the papers of the Annual Conference within the limits of which the expulsion has taken place. And should he, at any future time, produce to the Annual Conference a certificate of his restoration, signed by the President and countersigned by the Secretary of the Quarterly Conference, his Credentials may be restored to him.

CHAPTER XI

APPEAL OF LOCAL PREACHER

¶ 287. In case of condemnation, a Local Preacher shall be allowed to appeal to the next Annual Conference, provided that he signify to the District or Quarterly Conference his determination to appeal; in which case the President of the District or Quarterly Conference shall lay the minutes of the trial before the said Annual Conference, at which the Local Preacher, so appealing, may appear; and the said Annual Conference, as in the case of accused Members thereof, by a Select Number or in full session, shall judge and finally determine the case from the minutes of the said trial so laid before it.

CHAPTER XII

APPEAL OF MEMBER—COURT OF APPEALS

¶ 288. Any member of the Church against whom judgment is rendered by the Committee of Trial, as authorized in ¶¶ 256-272, may appeal from such judgment to the Court of Appeals, as hereinafter constituted, by giving notice in writing of his intention to appeal, which notice must be presented to the Preacher in Charge and to the District Superintendent within thirty days after said judgment is rendered.

¶ 289, § 1. The several charges composing a District Superintendent's District shall at the fourth Quar-

terly Conference of each year select from among the members of the Church on the Charge one person of experience and sound judgment in the affairs of the Church, who shall be known as a Trier of Appeals of Members.

§ 2. When due notice of Appeal is given to the District Superintendent of any District, he shall proceed, with due regard to the wishes and rights of the Appellant, to convene the Court of Appeals, which shall be constituted of such of the Triers of Appeals on his District as he shall summon, the number so summoned by him to be not more than fifteen nor less than ten, and the Trier of Appeals belonging to the Charge to which the accused member belongs shall not be one of the number so summoned. The District Superintendent shall give not less than ten nor more than thirty days' notice of the time and place at which the Court of Appeals will assemble, and such notice shall be given to all concerned.

§ 3. When said Court of Appeals shall have assembled it shall be competent to try Appeals which may be presented to it from any Charge on the District, due notice having been given to all concerned. The Appellant shall have the right of peremptory challenge; *provided*, that the Triers of Appeals present and ready to proceed with the hearing shall not fall below seven, which shall constitute a quorum. The District Superintendent of his District shall preside in the Court and shall decide all Questions of Law arising in its proceedings, subject to an appeal to the President of the next Annual Conference.

§ 4. The Appellant shall have the right to have his case decided upon the record of the proceedings and evidence submitted to the Committee of Trial which

heard the case below; or he may, if he shall so elect, have the case tried *de novo* in the Court of Appeals; in which event he shall at the time he appeals file with the notice of Appeal a written statement that he elects to have his case tried *de novo*. The Preacher in Charge, within five days after he has received notice of Appeal, as above provided, shall, unless the notice states that the Appellant intends to have the case tried *de novo*, file with the District Superintendent of the District a complete record of all the proceedings before the Committee of Trial, including any papers submitted and evidence taken, all of which must be certified by him to be correct. The judgment rendered by the Court of Appeals shall be final, subject only to an appeal on Questions of Law as herein provided.

§ 5. When it is decided by either party to take an Appeal from a ruling on a Question of Law made by the District Superintendent the party taking the Appeal must file notice of Appeal with the Secretary of the Annual Conference within the boundaries of which the Church to which he belongs is located; and such notice of Appeal must be filed with the Secretary of such Annual Conference and with the District Superintendent at least five days before the first meeting of the Conference after the decision appealed from was made; and the Secretary shall lay the matter before the President of the Annual Conference, when it convenes, who shall within fifteen days render his decision in writing and file the same with the Secretary of the Conference, who shall send a certified copy thereof to the Appellant.

§ 6. An Appeal may be taken from the decision of the President of the Conference to the next General

Conference by filing notice of Appeal with the Secretary of the Annual Conference within sixty days after notice of the decision has been given. The notice of Appeal must state the grounds upon which the ruling is objected to. The Secretary of the Annual Conference shall thereupon transmit to the Secretary of the preceding General Conference a certified copy of the ruling, the notice of the Appeal, together with the record of the proceedings in the Court of Appeal, including the charges, evidence, and findings, to be filed for review at the next General Conference.

¶ 290, § 1. The Court shall keep a faithful record of all the proceedings, and shall, at the close of the trial, turn over all the records made and the papers submitted in the case, including the evidence, to the District Superintendent who shall be the custodian of the same, subject to the following provisions:

§ 2. If an Appeal is taken on rulings of law, he shall transmit the records, papers, and evidence to the Secretary of the Annual Conference within ten days after he has received notice of the Appeal. If no Appeal is taken, the District Superintendent shall deposit the records, papers, and evidence in the case with the Recording Steward of the Charge where the case arises.

§ 3. If an Appeal is taken to the General Conference the Secretary of the General Conference shall transmit a certified copy of the decision of the General Conference, together with all records, papers, and the evidence received by him, to the Secretary of the Annual Conference, who shall announce to his Conference the decision reached, which shall be entered on the Journal of the Conference; and the

records, papers, and evidence shall be transmitted by said Secretary to the District Superintendent and shall be disposed of by him in the manner above provided. If no Appeal to the General Conference is taken, the Secretary of the Annual Conference shall, after a decision has been rendered by the President of the Annual Conference, transmit the records, papers, and evidence to the District Superintendent, who shall dispose of the same as above provided.

PART VII
TEMPORAL ECONOMY

I. SUPPORT OF MINISTERS
II. CHURCH PROPERTY
III. LADIES' AID SOCIETIES

CHAPTER I

SUPPORT OF MINISTERS

I. Stewards

¶ **291.** There shall be not less than three nor more than twenty-one Stewards in each Circuit or Station. After each annual election one of the Stewards shall be appointed by the Quarterly Conference a Recording Steward, and one a District Steward. But when two or more Charges shall be united the Stewards shall hold office until the Quarterly Conference shall elect a new Board.

¶ **292.** Let the Stewards be persons of solid piety who are members of the Church in the Charge, who both know and love Methodist Doctrine and Discipline, and are of good natural and acquired abilities to transact the temporal business of the Church.

¶ **293.** The Pastor shall have the right to nominate the Stewards, but the Quarterly Conference shall confirm or reject such nomination. The Stewards elected at the Fourth Quarterly Conference shall enter upon the discharge of their duties on the adjournment of the next Annual Conference, and shall hold office for one year, or until their successors are elected.

¶ **294.** The duties of Stewards are: To take an exact account of all the money or other resources received for the support of the Ministers in the Charge,

and to apply the same as the Discipline directs; to make an accurate return of every expenditure of money, whether for the Ministers or the poor members of the Church; to seek the needy and distressed in order to relieve and comfort them; to inform the Ministers of any sick or disorderly persons; to tell the Ministers what they think wrong in them; to attend the Quarterly Meetings, the Official Board Meetings, and the Leaders and Stewards' Meetings of the Charge; to give advice, if asked, in planning the Circuit; to attend committees for the application of money to Churches; to give counsel in matters of arbitration; to provide the elements for the Lord's Supper; to write circular letters to the Societies in the Circuit, exhorting them to greater liberality, if need be, and urging systematic giving in accordance with Special Advice VII, and also to let them know, when occasion requires, the state of the temporal concerns of the Charge.

¶ **295.** The duties of the District Stewards are: To attend the Annual District Stewards' Meeting when called by the District Superintendent, and to perform the duties specified in ¶ 306.

¶ **296.** Stewards are accountable for the faithful performance of their duties to the Quarterly Conference of the Charge, which shall have power to dismiss or change them at pleasure.

II. Stewards and Support of Ministers

¶ **297.** The more effectually to raise the amount necessary to meet the estimates made for the support of Ministers, let the Stewards at the beginning of the year estimate the amount needed monthly. Then

let them ascertain from each member of the Church, and, as far as practicable, from each attendant of the Congregation, what each will give as his monthly contribution.

¶ **298.** Let these sums be entered by the Recording Steward in a book which he shall keep as Treasurer of the Board of Stewards. If the total amount of these sums does not equal the amount needed monthly, then let the Stewards apportion the deficiency among all such as are willing to assume such deficiency, setting down to each person, with his consent, the additional amount which they think he ought to pay.

¶ **299.** Let the Stewards then adopt and carry out a Financial Plan by which everyone, except such as prefer to make weekly contributions through their Class Leaders, shall have the opportunity of regularly contributing each month, or oftener, not grudgingly or of necessity, the sum which has been pledged by him. Let these contributions be paid over regularly to the Recording Steward or Class Leader, and be brought by him to the Leaders and Stewards' Meeting, Official Board, or Quarterly Conference, as the case may be; and let the Stewards report to the first Quarterly Conference of each year the details of the Financial Plan. Also, let them report to each subsequent Quarterly Conference whether the Plan, together with the further directions contained in this chapter, has been faithfully carried out. The Recording Steward shall keep an individual account of all these pledges and contributions, and shall pay over the money collected, under the direction of the Stewards, to the Ministers authorized to receive them.

¶ **300.** The Stewards of each Pastoral Charge shall provide for raising the amount apportioned to it by the Annual Conference for the support of Conference Claimants, either by a public collection, or in such other ways as they may deem best. The amount apportioned shall be a claim for Ministerial Support, in common with that of the Pastor, the District Superintendent, and the Episcopal Fund, and the moneys raised for this support shall be applied *pro rata* to these several claims on the basis of the authorized apportionment of each.

III. Support of Bishops

¶ **301.** The General Conference shall determine which of the Bishops are Effective and which are Superannuated.

¶ **302,** § 1. It shall be the duty of the Book Committee to make an estimate of the amount necessary to furnish a competent support for each Effective Bishop, considering the number and condition of his family.

§ 2. The Book Committee shall estimate and apportion the aggregate sums required, and shall, through the District Superintendents, insist that each Annual Conference pay into the Episcopal Fund the amount apportioned, and that the wise and equitable plan of prorating as provided in ¶ 304 shall not be disregarded in the interest of Pastors' and District Superintendents' salaries, against the disciplinary rights of the Episcopal apportionment.

§ 3. It shall be the duty of the Book Committee, in fixing the allowance to Superannuated Bishops and to the widows of Bishops, to inquire carefully into

the financial condition of each of them, and to fix the allowance in each case at such a sum as may be required for their comfortable support; *provided*, that the amount so fixed for a Superannuated Bishop shall not exceed one half the amount allowed for his support during the last year in which he was classed as Effective.

¶ **303.** The Bishops are authorized to draw on the Treasurer of the Episcopal Fund for the amount allowed to them, and for their traveling expenses, including expenses of visitations to foreign fields.

¶ **304.** The Book Committee shall divide the aggregate sum required to be raised for these purposes among the Annual Conferences, on the basis of the total amount raised in the respective Annual Conferences for Ministerial support, exclusive of Missionary appropriations, and the Annual Conferences shall apportion the same to the several Districts, and the District Stewards to the several Charges. The amount apportioned to each Pastoral Charge for the support of the Bishops shall be a *pro rata* claim with that of the Pastors, Conference Claimants, and District Superintendents; and no Pastor, Conference Claimant, or District Superintendent shall be entitled to his allowance except to the extent to which the claims of the Bishops are also met by the Charge or District with which such Pastor, Conference Claimant, and District Superintendent are connected. It shall be the duty of the Annual Conferences to see that the amounts apportioned to the different Pastoral Charges for the support of the Bishops are raised and forwarded quarterly, when practicable, to the Treasurer of the Episcopal Fund.

¶ **305.** The Treasurer shall charge the sums paid

to the Bishops and to the widows and children of deceased Bishops, to the Episcopal Fund; and all collections received from the different Charges for the support of the Bishops shall be credited to said Fund. The Treasurer shall report annually to the Annual Conferences the amount received from the several Annual Conferences on account of said Fund, and also the expenditures made; and he shall also make to each General Conference a full and detailed exhibit of such receipts and expenditures for the preceding four years.

IV. Support of District Superintendents

¶ 306. There shall be held annually, in every District, a meeting of the District Stewards (¶¶ 291, 295), whose duty it shall be, with the advice of the District Superintendent, who shall preside in such meeting, to make an estimate of the amount necessary to furnish a comfortable support for the District Superintendent; and to apportion the same, including House Rent and Traveling Expenses, and also the claim of the Conference Claimants and Bishops apportioned to the District by the Annual Conference, among the different Charges in the District, according to their several ability; and in all cases the District Superintendent shall share with the Pastors in his District in proportion to what they have respectively received. But if there be a surplus of money raised for the support of the Pastors in one or more of the Charges in his District, the District Superintendent shall receive such surplus, provided he do not receive more than his allowance. The minutes of the District Stewards' meeting shall be kept by a Secretary

chosen for the purpose, who shall also record the same in a book of which the District Superintendent shall be the custodian.

V. Support of Pastors

¶ 307, § 1. It shall be the duty of the Quarterly Conference of each Charge at the session immediately preceding the Annual Conference to appoint an Estimating Committee, consisting of three or more members of the Church, who shall, after conferring with the Minister or Ministers stationed among them, make an estimate of the amount necessary to furnish to each a comfortable support, taking into consideration the number and condition of his family; which estimate shall be subject to the action of the Quarterly Conference, and to which shall be added the amount apportioned for the support of the Conference Claimants, the Bishops, and the District Superintendent; and the Stewards shall provide for raising the sum thus required in accordance with ¶¶ 297-300.

§ 2. The Traveling and Moving Expenses of the Ministers shall not be included in the estimate, but shall be paid by the Stewards as a separate item.

§ 3. It shall be the duty of each Annual Conference, whenever practicable, to organize Conference Sustentation Fund Societies to supplement inadequate ministerial support in Charges so financially feeble that they are unable to furnish sufficient support.

¶ 308. Should the people among whom a Member of an Annual Conference has labored fail to pay him his allowance, he may present a claim for the same to the Conference, and the Conference may authorize

the Board of Stewards to pay part or all of said claim out of the funds at its disposal for such purposes, and shall include in its report the name of the Charge with the amount paid. In no case, however, shall the Church or the Conference be held accountable for any final deficiency.

VI. Support of Conference Claimants

1. CLAIM

¶ **309,** § 1. *An Inherent Claim.* The claim to a comfortable support inheres in the Gospel Ministry and rightfully inures to the benefit of the Preacher in the Methodist Episcopal Church, when he is admitted to membership in the Annual Conference. Such Preacher may voluntarily relinquish this claim, but it can neither be justly questioned during his active service, nor invalidated by his being superannuated; and at his death it rightfully passes to the dependent members of his family.

§ 2. Superannuated Preachers, the widows of deceased preachers, and their children under sixteen years of age, are Conference Claimants; and, when recognized by an Annual Conference, become the beneficiaries of the Funds hereinafter provided. No such Claimant shall be deprived of his claim except by action of the Annual Conference, taken after opportunity to be heard has been given.

2. FUNDS

¶ **310,** § 1. *The Several Funds.* For the support of Conference Claimants the following Funds are established:

The Connectional Fund for Conference Claimants.

The Annual Conference Annuity Fund for Conference Claimants.

The Annual Conference Special Fund for Conference Claimants.

§ 2. These several Funds, derived from public collections, private gifts, bequests, and other sources, shall be administered as hereinafter provided.

§ 3. That the Church may effectually meet the sacred obligation to provide a comfortable support for Conference Claimants, the rules and regulations herein provided for obtaining and administering the Funds established for this purpose shall be observed by all our Pastors, District Superintendents, and Bishops, and by all Pastoral Charges, Quarterly, District, and Annual Conferences.

3. ANNIVERSARIES AND APPORTIONMENTS

¶ 311, § 1. *Conference Anniversary.* Each Annual Conference shall hold one service during its session, to be known as the Conference Claimants' Anniversary, for the promotion of the interests of Conference Claimants.

§ 2. The Annual and Lay Electoral Conferences are recommended to hold a joint session quadrennially in the interests of Conference Claimants, and, jointly, to adopt such measures as shall successfully promote during the quadrennium the active coöperation of Preachers and people in the liberal support of this cause.

§ 3. The Annual Conference is authorized to establish and maintain a Permanent Fund under such plans, rules, and regulations as it may determine, the income from which shall be applied for the sup-

port of Conference Claimants. It is recommended that each Annual Conference provide for an incorporated Board to administer such Permanent Fund.

¶ **312.** *The Apportionment.* The Conference Board of Stewards, in determining what shall be apportioned to the several Pastoral Charges in the Conference, shall first estimate the total amount required for the support of all its Conference Claimants. From this amount they shall subtract the income received during the previous year from the Chartered Fund, Book Concern, and from all other sources for this purpose, not including the receipts from the Pastoral Charges for annual distribution; to this remainder shall be added five per cent for the Connectional Fund, as fixed by the General Conference, and this final sum when approved by the Annual Conference, shall be equitably apportioned among the several Pastoral Charges in such manner as the Conference may determine.

[For duties of Stewards on the several Charges, see ¶ 300.]

¶ **313.** *Conference Claimants' Day.* Each Congregation shall annually observe one Sunday as Conference Claimants' Day, on which the Pastor shall present the obligation of the Church to provide a comfortable support for Conference Claimants, and, unless otherwise provided by the Stewards, the people shall be asked to contribute on that day at least the amount apportioned for this purpose. [The Board of Conference Claimants has chosen the second Sunday before May 30 as such "VETERANS' SUNDAY."]

¶ **314.** The sum received from the Congregation for Conference Claimants shall be paid by the Pastor to the Treasurer designated by the Annual Conference to receive the same, who shall receipt to him

therefor. The said Treasurer shall forward to the Treasurer of the Board of Conference Claimants of the Methodist Episcopal Church the five per cent fixed by the General Conference for the Connectional Fund; also a certified copy of the report of the Conference Board of Stewards as adopted by the Conference, together with other data named in ¶ 427, § 2, for the guidance of the Board of Conference Claimants in making the distribution of the Connectional Fund.

4. ADMINISTRATION OF FUNDS

¶ 315, § 1. *Administration of Funds.* The Quarterly Conference of each Pastoral Charge to which Charge a Conference Claimant is related shall require its Committee for Estimating the Preacher's Salary, also to estimate the amount necessary to provide for such Conference Claimant a comfortable support—giving full information in all cases of special need. After this estimate has been considered and approved by the Quarterly Conference, it shall be certified by the President and Secretary of the Quarterly Conference and sent to the Secretary of the Annual Conference with which the Claimant is related, for the information of the Board of Stewards.

§ 2. Each Annual Conference shall elect a Board of Stewards, which may consist of both Preachers and Laymen, and may be arranged in classes so that one third of the members shall be elected each year.

1. The estimates received from the Quarterly Conferences for the support of Conference Claimants, together with the name of each Claimant, shall be annually referred to the Conference Board of Stewards.

2. This Board shall ascertain what Claimants are in special need (that is, whose needs require more than can be paid them from the Claimants' Annuity Fund) and, using as a general basis the estimates received from the Quarterly Conferences and other available information, the Stewards shall make an equitable allowance to the Conference Claimants severally.

3. Upon the recommendation of the Annual Conference, this Board may consider and act upon any claim which the Quarterly Conference may have overlooked.

4. Each Annual Conference shall determine for itself whether its Board of Stewards shall make a preliminary report; whether this shall be read in open Conference; and whether the action of the Board of Stewards shall be final.

5. When the allowances made to the Conference Claimants by this Board are approved they shall be paid *pro rata* from the moneys available for this purpose.

6. Any Annual Conference shall have authority to recognize the widow and minor children of a former Member as Claimants by agreement with the Conference of which he was a Member at the time of his death.

¶ 316, § 1. *Annual Conference Annuity Fund.* The Annual Conference Annuity Fund for Conference Claimants shall be distributed on the basis of service, and consists of:

1. The dividends from the Book Concern and from the Chartered Fund.

2. Such part of the annual receipts from Congregations as each Annual Conference may determine.

3. The income from any permanent Fund created by the Annual Conference for this purpose, such as endowments, bequests, or gifts of money for permanent investments or grants of property held in trust for this Fund.

4. Such gifts and bequests as are made to this Fund for immediate distribution.

§ 2. The allowances from the Annuity Fund shall be made to the Conference Claimants according to the following regulations:

1. The allowance of the Superannuated Preacher who has been in the effective relation thirty-five years shall not be less than one half of the average of the annual support paid to the Effective Members of his Annual Conference, house rent excluded.

2. The allowance of any Superannuated Preacher, determined by this standard will not be less than one seventieth (1-70) of the average salary of the Effective Members of his Conference multiplied by the number of years of his effective relation.

3. The allowance of a widow shall be determined by the number of years during which she was the wife of a Preacher in the effective relation, and shall be one half of the allowance of a Superannuated Preacher for this term of years.

4. The term of a father's effective relation shall determine the claim of his child, and the allowance shall be one fifth of that of a Superannuated Preacher for this term.

¶ 317. *Annual Conference Special Fund.* The Annual Conference Special Fund for Conference Claimants shall be distributed on the basis of special need as provided in ¶ 315, and consists of:

1. Such part of the annual receipts from the Con-

gregations as each Annual Conference may determine.

2. The dividend from the Connectional Fund.

3. The income from such gifts and bequests as are made to this Fund for permanent investment.

4. Such gifts and bequests as are made to this Fund for immediate distribution.

[For Board of Conference Claimants and the Connectional Funds for Conference Claimants, see ¶¶ 423-427.]

¶ 318. Whenever any Claimant on the Funds of a Conference shall be in debt to the Book Concern, the Conference of which he is a Member shall have power to appropriate the amount of the claim allowed to him, or any part thereof, to the payment of said debt.

CHAPTER II

CHURCH PROPERTY

I. Trustees—Appointment and Duties

¶ 319. Each Board of Trustees of our Church property shall consist of not less than three nor more than nine persons, each of whom shall be not less than twenty-one years of age, and two thirds of whom shall be members of the Methodist Episcopal Church.

¶ 320. In all cases where the law of the State or Territory fixes the mode of election, the qualifications of voters and of Trustees, or any other matters pertaining to the election, let its requirements be carefully observed.

¶ 321. In all other cases the Trustees may be

elected by ballot by members of the Church not less than twenty-one years of age, at a meeting called for that purpose at a date near to and not later than the fourth Quarterly Conference. Ten or more members of the required age must unite in a written request for such meeting, and shall present it to the Pastor, or, if there be no Pastor, to the District Superintendent, who shall thereupon fix the date and place of the election, and notice thereof shall be publicly given from the pulpit for two Sundays prior to the date fixed.

¶ **322.** But in Churches which do not come under the provisions of ¶ 320, and where no such written request shall be made by the members, the Trustees shall be elected annually by the fourth Quarterly Conference of the Charge. In case of failure to elect at the proper time a subsequent Quarterly Conference may elect. All the Trustees shall hold their office until their successors are elected.

¶ **323.** All the foregoing provisions shall apply both to the creation of new Boards and to the filling of vacancies, whether for houses of worship or dwellings for the Preachers.

¶ **324.** Charters obtained for our Church property shall conform in the manner of creating and filling Boards of Trustees to the provisions of this chapter.

¶ **325.** The Board or Boards of Trustees in any Charge shall hold all Church property, using so much of the proceeds as may be needful to pay debts or to make repairs, and shall be amenable to the Quarterly Conference, to which they shall make an annual report at the fourth Quarterly Conference, embracing the following items: 1. Number of Churches and Parsonages. 2. Their probable value.

3. Title by which held. 4. Income. 5. Expenditures. 6. Debts, and how contracted. 7. Insurance. 8. Amount raised during the year for building or improving Churches or Parsonages.

¶ **326.** In no case shall the Trustees of Church or Parsonage property mortgage or encumber the real estate for the current expenses of the Church.

II. Conveyance of Church Property

¶ **327.** Before any real estate is purchased for either Church, Parsonage, or other purpose, let the Society, in all States and Territories where the statutes will permit, first incorporate. Let the articles of incorporation provide that the Society shall be subject to the provisions of the Discipline, and the usage and ministerial appointments of the Methodist Episcopal Church in the United States of America, as from time to time authorized and declared by the General Conference of said Church, and the Annual Conference within whose bounds such corporation is situated, and that the secular affairs of such corporation shall be managed and controlled by a Board of Trustees elected and organized according to the provisions of said Discipline. Let such articles further provide that such corporation shall have power to acquire, hold, sell, and convey property, both real and personal. When this is done, let all property acquired be deeded directly to the Society in its corporate name.

¶ **328.** In States where Church property is required to be held by Trustees, let all deeds under which the Church acquires property, whether designed for Church or Parsonage purposes, be made

to the Trustees, naming them, and their successors in office, followed by these words: "In trust for the use and benefit of the Ministry and Membership of the Methodist Episcopal Church in the United States of America, subject to the Discipline, Usage, and Ministerial appointments of said Church, as from time to time authorized and declared; and if sold, the proceeds shall be disposed of and used in accordance with the provisions of said Discipline."

¶ **329.** In all other parts of such conveyances, as well as in their attestation, acknowledgment, and placing them upon the record, let a careful conformity be had to the laws, usages, and forms of the particular State or Territory in which the property may be situated, so as to secure the ownership of the premises *in fee simple.*

¶ **330.** In future we will admit no Charter, Deed, or Conveyance for any house of worship to be used by us, unless it be provided in such Charter, Deed, or Conveyance that the Trustees of said house shall at all times permit such Ministers belonging to the Methodist Episcopal Church as shall from time to time be duly authorized by the General Conference of our Church, or by the Annual Conferences, to preach and expound therein God's holy Word, to execute the Discipline of the Church, and to administer the Sacraments therein, according to the true meaning and purport of our Deed of Settlement.

III. Building Churches

¶ **331.** Let all our Churches be plain and decent, and with free seats wherever practicable; and not more expensive than is absolutely unavoidable.

¶ **332.** In order more effectually to prevent our people from contracting debts which they are not able to discharge, it shall be the duty of the Quarterly Conference of every Charge where it is contemplated to build a house or houses of worship to secure the ground or lot on which such house or houses are to be built, according to our Deed of Settlement, which Deed must be legally executed; and said Quarterly Conference shall also appoint a judicious Committee of at least three members of our Church, who shall form an estimate of the amount necessary to build; and three fourths of the money, according to such estimate, shall be secured or subscribed before any such building shall be commenced.

¶ **333.** In all cases where debts for building houses of worship have been, or may be, incurred contrary to or in disregard of the above recommendation, our members and friends are requested to discountenance such a course by declining to give pecuniary aid to any agents who shall travel beyond their own Circuits or Districts for the collection of funds for the discharge of such debts; except in such peculiar cases as may be approved by an Annual Conference, or in case of such agents as may be appointed by their authority.

IV. Sale of Church Property

¶ **334.** If the Trustees of Church property, or any of them, have advanced any sum or sums of money, or are responsible for any sum or sums of money on account of the said property, and they, the said Trustees, are obliged to pay the said sums of money,

they, or a majority of them, shall be authorized to raise the said sum or sums of money by a mortgage on the said premises; or by selling the said premises after notice given to the Pastor or Minister of the Congregation attending divine service on the said premises, if the money due be not paid to the said Trustees, or their successors, within one year after such notice is given. If such sale take place, the said Trustees, or their successors, after paying the debt and other expenses which are due from the money arising from such sale, shall pay the balance, if not needed and applied for the purchase or improvement of other property for the use of the Church, to the Annual Conference within whose bounds such property is located; and in case of the reorganization of the said Society, and the erection of a new Church building within five years after such transfer of funds, then the said Annual Conference shall repay to said new corporation the moneys which it has received from the Church or Society as above mentioned.

¶ **335.** Whenever it shall become necessary for the payment of debts, or with a view to reinvestment, to make a sale of Church property that may have been conveyed to Trustees or a Church corporation for either of the foregoing purposes, said Trustees or their successors may, upon application to the Quarterly Conference, obtain an order for the sale—a majority of all the Members of such Quarterly Conference concurring, and the Pastor and the District Superintendent of the District consenting—with such limitations and restrictions as said Quarterly Conference may judge necessary; and said Trustees, so authorized, may sell and convey such property;

Provided, that in States or countries where the civil or statute law provides any manner of alienation, conveyance, and control of real estate inconsistent with the foregoing, such sale, alienation, or control may be effected pursuant to the provisions of the laws of such State or country; and

Provided, that in all cases the proceeds of the sale, after the payment of debts, if any, if not applied to the purchase or improvement of other property for the same uses, and deeded to the corporation in the same manner, shall be held by such corporation subject to the order of the Annual Conference within whose bounds such property is located, or of the Trustees of the Conference Fund; and

Provided, that nothing contained in this or the last preceding paragraph shall prevent the establishment and maintenance of an endowment fund for the use and benefit of an existing Church Society or Societies, and said fund shall not be subject to the order of the Annual Conference, or the Trustees of the Conference Fund, except as provided in ¶ 336.

¶ 336. In all cases where Church property is abandoned, or no longer used for the purpose originally designed, it shall be the duty of the Trustees, if any remain, to sell such property and pay over the proceeds to the Annual Conference within whose bounds it is located; and where no such lawful Trustees remain, it shall be the duty of said Annual Conference to secure the custody of such Church property by such means as the laws of the State may afford, subject to be returned in the same manner and upon the same contingencies as named in ¶ 335.

¶ 337. Houses of worship and Parsonages may be

removed from one place to another on the same conditions on which they may be sold.

V. Building and Renting Parsonages

¶ **338.** It is recommended by the General Conference that our Ministers advise our friends in general to purchase a lot of ground in each Charge, to build a Parsonage thereon, and to furnish it with at least heavy furniture.

¶ **339.** The General Conference recommends to each Charge, in case it is not able to comply with the above request, to rent a house for its married Pastor and his family, and that the Annual Conference assist to make up the rents of such houses as far as they can, when the Charges cannot do it.

¶ **340.** Wherever there are two or more Societies on a Pastoral Charge a separate Board of Trustees, consisting of not less than three nor more than nine persons, shall be elected by the Societies on said Charge, to be the custodians of the Parsonage property on such Charge. Such Trustees shall have the qualifications required by ¶ 319 of the Discipline for Trustees of Church property, and shall become bodies corporate wherever practicable under the laws of the States and Territories within whose bounds such Parsonage property is located.

¶ **341.** The Stewards in each Charge shall be a standing Committee, where no Trustees are constituted for that purpose, to provide houses for the families of our married Ministers, or to assist the Ministers to obtain houses for themselves, when they are appointed to labor among them.

¶ **342.** It shall be the duty of the District Superin-

tendents and Ministers to use their influence to carry the above rules, respecting building and renting houses for the accommodations of Ministers and their families, into effect. In order to this each Quarterly Conference shall appoint a Committee, unless other measures have been adopted, which, with the advice and aid of the Ministers and District Superintendents, shall devise such means as may seem fit to raise moneys for that purpose. And it is recommended to the Annual Conferences to make a special inquiry of their Members respecting this part of their duty.

CHAPTER III

LADIES' AID SOCIETIES

¶ 343, § 1. For the promotion of the social and financial interests of the Churches, Ladies' Aid Societies, or Societies of similar designation and purpose, may be organized in the local Charge, which Societies shall be under the control of the Quarterly Conference.

§ 2. The President of a Ladies' Aid Society shall be elected by the Society and confirmed by the Quarterly Conference. If a member of the Methodist Episcopal Church, she shall then become a Member of the Quarterly Conference if approved by it for membership therein. It shall be her duty to present to the fourth Quarterly Conference a report of her Society, together with such other information as the Conference may require and she may be able to give.

§ 3. It shall be the duty of District Superintendents when holding District or Quarterly Confer-

ences to inquire into the condition of the Ladies' Aid Societies, and to ascertain whether they are conducting their affairs in harmony with the purpose and Discipline of the Methodist Episcopal Church.

§ 4. It shall be the duty of Pastors to organize and maintain, if practicable, Ladies' Aid Societies.

PART VIII

INSTITUTIONS, BOARDS, AND SOCIETIES

I. BOOK CONCERN
II. BOARD OF FOREIGN MISSIONS
III. WOMAN'S FOREIGN MISSIONARY SOCIETY
IV. BOARD OF HOME MISSIONS AND CHURCH EXTENSION
V. WOMAN'S HOME MISSIONARY SOCIETY
VI. CITY EVANGELIZATION
VII. BOARD OF EDUCATION
VIII. BOARD OF SUNDAY SCHOOLS
IX. BOARD OF CONFERENCE CLAIMANTS
X. FREEDMEN'S AID SOCIETY
XI. DENOMINATIONAL FUNDS
XII. CHURCH TEMPERANCE SOCIETY
XIII. EPWORTH LEAGUE
XIV. METHODIST BROTHERHOOD

CHAPTER I

BOOK CONCERN

[N. B.—The General Conference of 1908 directed the unification of the two Publishing Houses of the Book Concern under one Charter and Management during the quadrennium. See Journal, page 556.]

I. Publishing Houses

¶ **344.** The principal Publishing Houses of the Book Concern shall be in the cities of New York and Cincinnati; but there shall be Depositories of our publications at such other places as the General Conference may from time to time determine.

¶ **345.** The General Conference shall quadrennially elect two Agents for the Publishing House in New York and two Agents for the Publishing House in Cincinnati; which Agents shall have authority, under the supervision of the Book Committee, to regulate the publications and other business of the Book Concern, except that which belongs to the Editorial Departments, in such manner as the interests of the Church may require.

¶ **346.** It shall be the duty of the Agents of both Publishing Houses to publish such books, tracts, periodicals, etc., as are ordered by the General Conference or by the Book Committee; the tracts to be supplied to the different societies and departments of the Church at the actual cost of publication. They shall nominate an Editor, who, when elected by the Book Committee, shall have editorial supervi-

sion of all manuscripts and all other intended publications bought or otherwise procured, which shall bear the imprint of the Methodist Book Concern or its Publishing Agents. He shall also be Editor of Tracts.

¶ **347.** The Agents at Cincinnati shall supervise and manage the business in the West in coöperation with the Agents at New York. Either House shall have authority to publish any book or tract previously issued by the other House, when in the judgment of the Agents or the Book Committee the interests of the Church require such republication, and the plates for the same or for any new work about to be published by either shall upon order be supplied by the other at cost. Printed sheets shall be supplied by either House to the other at master's rates, and bound books of the General Catalogue at not less than fifty per cent discount from the retail price.

¶ **348.** Each House shall pay such proportion of the appropriations made by the General Conference or of the dividends authorized by the Book Committee as the General Conference or the Book Committee may from time to time direct.

¶ **349.** The Publishing Agents shall keep a separate account with each department of the business, and with each periodical published under their supervision; and they shall set forth in their reports to the Annual and General Conferences the amount of sales, receipts, and expenditures for books, periodicals, by the Depositories under their control, together with a statement of the profits or losses on the same. They shall furnish to the Local Committee, hereinafter designated, at each of its monthly

meetings, a full and satisfactory statement of the transactions of the preceding month; and, if the Local Committee shall so require, present for examination vouchers for all payments during the period specified. And they shall afford said Committee every possible means and facility for a full and intelligent understanding of the business.

¶ **350.** The Agents both at New York and Cincinnati shall annually take an account of stock, including in their inventory all the assets of whatever nature of the respective Publishing Houses at their estimated cash value, except real estate, which shall be appraised by the Local Committees respectively at the beginning of each quadrennium, which valuation shall not be changed during the quadrennium except by the purchase or sale, improvement or destruction, of property. Said account shall also contain a full and detailed statement of all liabilities, profits, and losses. The Agents shall hand over to their successors in office such statement of assets and liabilities as shall be approved and certified by the Book Committee.

¶ **351.** The Publishing Agents and Editors are required to give their undivided attention to the duties of their respective positions, and to require of their employees the faithful performance of the work assigned to them.

¶ **352.** Every Annual Conference shall appoint a Committee, which, in the absence of an Agent, shall attend to the collection of the accounts forwarded from the Book Concern, and make accurate return for the same. Every District Superintendent and Pastor shall do all in his power to collect debts due the Book Concern. If any Minister or member of our

Church indebted to the Book Concern shall refuse or neglect to make payment, or to come to a just settlement, he shall be dealt with in the same manner as in other cases of debt or disputed accounts.

¶ **353.** The profits arising from the Book Concern, after a sufficient capital to carry on the business is retained, shall be regularly applied to the relief of Effective, Supernumerary, and Superannuated Ministers, their wives, widows, and children. The Publishing Agents shall every year forward to each Annual Conference a statement of the dividend to which it is entitled, together with a draft for the same.

¶ **354.** Any Member of an Annual Conference who may publish any work or book of his own shall be responsible to the Conference for any obnoxious matter or doctrine contained therein.

II. Book Committee

¶ **355,** § 1. The General Conference of A. D. 1900 shall elect a Book Committee consisting of one member from each of the General Conference Districts into which the Annual Conferences are distributed, those elected from the odd numbered Districts to be elected for a term of eight years, and those from the even Districts for a term of four years; and thereafter there shall be elected by each General Conference, for a term of eight years, one member for each District, to take the place of the member from the District whose term is then expiring, or to fill vacancies, and five members from New York or its vicinity, to be known as the Local Committee

in New York; and five members from Cincinnati or vicinity, to be known as the Local Committee in Cincinnati. The Book Committee shall during the interval of the General Conference have power to fill vacancies occurring in its own body.

In all cases the person appointed to such vacancy shall be from the same Conference to which the retiring member belonged, or within the bounds of the Conference in which he resided.

§ 2. The Committee shall have general supervision of the publishing interests of the Church, examine carefully into their condition, and make report of the same to the Annual Conferences and to the General Conference. It shall also be its duty to fix the salaries of the Bishops, Publishing Agents, and all official Editors not otherwise provided for, and, upon the recommendation of the Agents, to elect a Book Editor, and to determine the amount to be allowed for correspondence for the several official periodicals.

§ 3. It shall have full power to discontinue any Depository or periodicals when the interests of the Church or Book Concern demand it; said action shall, however, not be taken except by a two-thirds vote of the Committee, due notice of such contemplated action having been given the Agents. The Committee shall have the power to order expenses curtailed in any department of either Publishing House when it deems it necessary for the welfare of the same; and when such action as above specified shall have been taken, the Agents shall proceed at once to carry out the instructions of the Committee. The Committee shall also attend to all matters referred to it by the Agents or Editors for its action or counsel. The Agents of either Publishing House

are authorized, by and with the advice and consent of the Local Committee, to sell any real estate belonging to the same when it may be deemed best for the interests of the Church and Book Concern.

¶ **356,** § 1. At the beginning of each quadrennium the Book Committee shall estimate the amount of money necessary to meet the expenses of the next General Conference, of the Judicial Conferences, and of such Commissions as do not relate to the publishing interests of the Church, and send the apportionments to the several Annual Conferences. The entire amount shall be divided by each of these Annual Conferences into three equal portions, and one third of the full amount shall be raised in each of the three Conference years preceding the session of the General Conference, in order that expenses occurring within the quadrennium may be promptly met.

§ 2. Any part of the apportionment unpaid at the close of the Annual Conference session preceding the General Conference shall be reapportioned and raised within the coming Conference year. Should there remain any deficiency at the close of the first Annual Conference session succeeding the General Conference, it shall be added to the first of the three years' apportionments of the quadrennium and shall be collected with it.

§ 3. All sums collected shall be paid by the Pastors to the Conference Treasurer at each Annual Conference session, unless otherwise ordered by the Book Committee, and said Treasurer shall immediately forward the same to the Treasurer of the General Conference.

¶ **357.** The Local Committees at New York and

Cincinnati, acting jointly, shall have power to suspend an Agent or Editor for cause to them sufficient; and a time shall be fixed at as early a day as practicable for the investigation of the official conduct of said Agent or Editor, due notice of which shall be given by the Chairman of the Book Committee to the Bishops, who shall select one of their number to be present and preside at the investigation, which shall be before the fifteen members from the Districts into which the Annual Conferences are distributed, two thirds of whom may remove said Agent or Editor from office during the interval of the General Conference. And in case a vacancy occurs in any of the Agencies or Editorial Departments authorized by the General Conference, it shall be the duty of the Book Committee, two at least of the General Superintendents being present and a majority of those present concurring, to provide as soon as practicable for such vacancy until the session of the next General Conference.

¶ **358.** The Book Committee shall be governed by the following regulations:

§ 1. Immediately after its appointment the members shall divide themselves into two sections, the one to consist of the members from the Eastern Districts together with the Local Committee in New York, to be called the Eastern Section; the other to consist of the members from the Western Districts and the Local Committee in Cincinnati, to be called the Western Section.

§ 2. To the Eastern Section shall pertain the supervision of the Publishing House in New York. The five members chosen from New York and vicinity as a Local Committee shall meet monthly at the Book

Room in New York, to examine into the transactions of the month preceding. They shall keep a correct record of their proceedings, to be submitted to the Eastern Section of the Book Committee at its annual meeting, to be held at the place of and on the day previous to the meeting of the Book Committee.

§ 3. The Western Section of the Book Committee and the Local Committee at Cincinnati shall perform the same duties for the Publishing House in Cincinnati, and be under the same regulations as are herein specified for the government of the Eastern Section.

¶ **359.** The annual meeting of the Book Committee shall be held on the second Wednesday of February, and each Section shall have meetings at such time as it may elect.

III. Editors and Periodicals

¶ **360.** There shall be elected quadrennially by the General Conference an Editor for each of the following periodicals: *The Methodist Review*, *The Christian Advocate*, *The Pittsburg Christian Advocate*, *The Southwestern Christian Advocate*, *The Western Christian Advocate*, *The Northwestern Christian Advocate*, *The Central Christian Advocate*, *The Epworth Herald*, *Der Christliche Apologete*, *The Pacific Christian Advocate*, *Haus und Herd*, *The California Christian Advocate*, and *Methodist Advocate-Journal*, and also an Editor of Sunday School literature. The Editor of *Haus und Herd* shall also be Editor of German Sunday School books, periodicals, and tracts.

¶ **361.** The Annual Conferences are affectionately and earnestly requested not to establish or encourage the founding of any more Conference or local Church

papers; and where such papers exist to discontinue the same, when it can be done consistently with existing obligations.

IV. Special Publishing Committees

¶ **362.** *The California Christian Advocate* shall be published at San Francisco, California, by a Commission appointed by the Book Committee.

¶ **363.** There shall be a Publishing Committee for *The Pittsburg Christian Advocate*, consisting of three members from the Pittsburg Conference, two from the Erie Conference, two from the East Ohio Conference, and two from the West Virginia Conference, all to be chosen by the General Conference. The Committee shall fix the salary of the Editor, keep an account of the receipts and expenditures for the paper, and shall report annually its financial condition to the patronizing Conferences. A copy of said report shall also be sent to the Agents at New York, and any balance remaining after defraying current expenses shall be subject to the order of said Agents.

V. Depositories

¶ **364.** There shall be Depositories of our books at Pittsburg, Pennsylvania; at Boston, Massachusetts; and at Detroit, Michigan. They shall be furnished by the Agents at New York with full supplies of the books of our General Catalogue, Sunday School Books and tracts, to be sold for the Concern at the same terms as at New York; *provided*, that there shall not be more than fifteen thousand dollars' worth at Pitts-

burg, nor more than ten thousand dollars' worth at Boston. There shall also be a Depository at Chicago, Illinois; at Kansas City, Missouri; and at San Francisco, California, to be supplied by the Agents at Cincinnati.

¶ **365.** The expenses incident to the transportation, management, and sale of our books at these Depositories having been met out of the sales, the net proceeds shall be forwarded to the Agents.

¶ **366.** Full statements shall be made to the Agents, at dates fixed by them, of the amount of sales and expenses; distinguishing cash sales from those on credit. Annual statements shall also be made of the amount of stock.

¶ **367.** No books shall hereafter be sold on commission, either from New York, Cincinnati, or any Depository or establishment under direction of the Book Concern.

VI. *Circulation of Religious Tracts*

¶ **368.** It is recommended to our people everywhere to form Tract Societies for the distribution of tracts and religious literature.

¶ **369.** It shall be the duty of each District Superintendent to bring the subject of tract distribution before the fourth Quarterly Conference in each Charge within his District; and said Conference shall appoint a Committee, of which the Pastor shall be Chairman, whose duty it shall be to devise and execute plans for local tract distribution.

CHAPTER II

BOARD OF FOREIGN MISSIONS

I. Incorporation

¶ **370.** There shall be a Board of Foreign Missions, duly incorporated according to law, and having its office in New York City, said Board of Foreign Missions being subject to such rules and regulations as the General Conference from time to time may prescribe.

NOTE.—For Charter, By-Laws, etc., see Annual Report of Board of Foreign Missions.

II. Constitution

¶ **371.** ARTICLE I. *Name and Object.* The name of this organization shall be the Board of Foreign Missions of the Methodist Episcopal Church. Its objects are religious and philanthropic, designed to diffuse more generally the blessings of Christianity, by the promotion and support of Christian Missions and educational institutions in foreign countries, and also in other places subject to the sovereignty of the United States which are not on the continent of North America or the islands adjacent thereto, as may be committed to the care of said organization by the General Conference of the Methodist Episcopal Church, under such rules and regulations as said General Conference may from time to time prescribe.

¶ **372.** ARTICLE II. *Life Members, Honorary Members, and Patrons.* All members of the Methodist Episcopal Church, contributing to the funds of the Board of Foreign Missions, shall be nominally members of said Board. Any person contributing $20 at one time shall be a Life Member. Any person giving $200 at one time shall be an Honorary Life Member. Any person giving $500 at one time shall be an Honorary Manager for life, and any person giving $1,000 at one time shall be a Patron for life; and such Manager or Patron shall be entitled to a seat and the right of speaking, but not of voting, in the meetings of the Board of Managers.

¶ **373,** § 1. ARTICLE III. *General Committee of Foreign Missions.* There shall be a General Committee of Foreign Missions, composed of the General Superintendents, the Missionary Bishops, the Corresponding Secretary, the First Assistant Corresponding Secretary, the Recording Secretary, the Treasurer, the Assistant Treasurer, two representatives, one lay and one ministerial, from each General Conference District, and as many representatives from the Board of Managers as there are General Conference Districts.

§ 2. The representatives of the Board of Managers shall be elected by the Board from its own members, and shall include as nearly as may be an equal number of Ministers and Laymen.

§ 3. The representatives of the General Conference Districts shall be elected by the General Conference, on the nominations of the delegates within said Districts, respectively, for a term of four years.

§ 4. The Board of Bishops shall fill any vacancy that may occur among members appointed by the

General Conference, so that each General Conference District may be fully represented at each annual meeting.

¶ **374,** § 1. The General Committee of Foreign Missions shall meet annually at such place in the United States as the General Committee, from year to year, may determine, and at such time in the month of November as shall be determined by the Corresponding Secretaries and Treasurers, of which due notice shall be given to each member; and the Bishops shall preside over the deliberations of the General Committee. But the annual meeting of the said Committee shall not be held in the same General Conference District more frequently than once in four years.

§ 2. Said General Committee of Foreign Missions shall determine what fields shall be occupied as Foreign Missions and the amount necessary for the support of each, and shall make appropriations for the same, including an Emergency Fund of fifty thousand dollars ($50,000); *provided*, the General Committee of Foreign Missions shall not appropriate for a given year, including the emergency appropriation of fifty thousand dollars ($50,000), more than the total income for the year immediately preceding. In the intervals between the meetings of the General Committee of Foreign Missions, the Board of Managers may provide, from the Emergency Fund, for any unforeseen emergency that may arise in any of our Foreign Missions.

§ 3. The General Committee of Foreign Missions shall be amenable to the General Conference, to which it shall make a full report of its doings. Any expense incurred in the discharge of its duties shall be

paid from the treasury of the Board of Foreign Missions.

¶ **375,** § 1. ARTICLE IV. *Board of Managers.* The management and disposition of the affairs and property of the Board of Foreign Missions and the administration of the appropriations and all other funds shall be vested in a Board of Managers, consisting of the General Superintendents and the Missionary Bishops, who shall be *ex officio* members of said Board, thirty-two Laymen, and thirty-two Traveling Ministers of the Methodist Episcopal Church, elected by the General Conference, according to the requirements of the existing Charter of said Board of Foreign Missions. Vacancies in the Board shall be filled as the Charter provides; and the absence, without reasonable excuse, of any member from six consecutive meetings of the Board shall create a vacancy. The Board shall also have authority to make By-laws, not inconsistent with this Constitution or the Charter, to print books, periodicals, and tracts for Foreign Missions; to elect a President, Vice-Presidents, and a Recording Secretary, also such additional Assistant Secretaries as may be necessary; to fill vacancies that may occur among the officers elective of its own body; and shall present a statement of its transactions and funds to the Church in its annual report, and shall also lay before the General Conference a report of its transactions for the preceding four years, and the state of its funds.

§ 2. The Board of Foreign Missions shall have power to suspend a Corresponding Secretary, Treasurer, Assistant Treasurer, or any elected member of the Board of Managers, for cause to them sufficient;

and a time and place shall be fixed by the Board of Managers, at as early a day as practicable, for the investigation of the official conduct of the person against whom complaint has been made. Due notice shall be given by the Board to the Bishops, who shall select one of their number to preside at the investigation, which shall be before a Committee of twelve persons, six Ministers and six Laymen, none of whom shall be members of the Board of Managers. Said Committee shall be appointed by the Bishop selected to preside at the investigation. Two thirds of said Committee shall have power of removal from office, in the interval of General Conference, of the official against whom complaint has been made.

§ 3. In case a vacancy shall occur in the office of Corresponding Secretary, First Assistant Corresponding Secretary, Treasurer, or Assistant Treasurer, the Bishops shall have power to fill the vacancy; and, until they do so, the Board of Managers shall provide for the duties of the office.

§ 4. Thirteen members present at any meeting of the Board of Managers shall be a quorum.

§ 5. The Board shall have authority to solicit and receive funds for the publication and distribution of tracts.

¶ 376, § 1. ARTICLE V. *Corresponding Secretaries.* There shall be one Corresponding Secretary, who shall be the executive officer of the Board of Foreign Missions, and a First Assistant Corresponding Secretary, both of whom shall be elected by the General Conference quadrennially.

§ 2. They shall be subject to the direction of the Board of Managers and their salaries, which shall be fixed by the Board of Managers, shall be paid out

of the treasury. They shall be employed exclusively in conducting the correspondence of the Board, in furnishing the Church with missionary intelligence, in supervising the foreign Missionary work of the Church, and by correspondence, traveling, and otherwise in promoting the general interests of the cause.

¶ **377.** ARTICLE VI. *Election of Officers.* The officers to be elected by the Board shall be chosen and hold their office for the term of one year, or until their successors shall be elected; or, if a vacancy occurs during the year by death, resignation, or otherwise, it may be filled at any regular meeting of the Board. The first election of each quadrennium shall be held at the regular meeting of the Board next succeeding the General Conference.

¶ **378.** ARTICLE VII. *Presiding Officer.* At all meetings of the Board, the President, or, in his absence, one of the Vice-Presidents, and in the absence of the President and all of the Vice-Presidents, a member appointed by the meeting for the purpose shall preside. The minutes of each meeting shall be signed by the Chairman of the meeting at which the same are read and approved, and by the Recording Secretary.

¶ **379.** ARTICLE VIII. *Special Gifts.* Credit shall be given for special gifts from any Charge when said Charge, including the Sunday School, shall have raised its full apportionment for the Board of Foreign Missions, and such special donation shall be received by the Board for the specified purpose. Special donations shall be applied in full to the purposes designated by the donors, but shall be included in estimating the cost of collection and administration.

Nevertheless, whenever a Charge or an individual

or group of individuals in any Charge shall support entirely one of our Missionaries in the foreign field, who is a regularly appointed Missionary of the Society, and assigned to the Charge, the entire amount may be credited, irrespective of apportionments.

¶ **380.** ARTICLE IX. *Support of Superannuated and other Missionaries.* The Board may provide for the support of Superannuated Missionaries, widows and orphans of Missionaries, who may not be provided for by their Annual Conferences respectively; *provided,* they shall not receive more than is usually allowed Superannuated Ministers, their widows and orphans, in home Conferences.

No one shall be acknowledged as a Missionary or receive support as such from the funds of the Board of Foreign Missions who has not been approved by the Board of Managers, and been assigned to some definite field, except as above provided. Ministerial Missionaries shall be constituted by the joint action of a General Superintendent and the Board. Lay Missionaries shall be appointed by the Board of Managers.

¶ **381.** ARTICLE X. *Amendments.* This Constitution shall be subject to amendment or alteration only by the General Conference.

III. Administration of Foreign Missions

¶ **382,** § 1. When a Mission is established in a foreign country, outside of an Annual Conference, the Bishop having Episcopal supervision of the same may appoint a member of the Mission as Superintendent, who may also be a District Superintendent. It shall be the duty of the Superintendent, in the absence of

a Bishop, to preside in the Annual Meeting of the Mission and to arrange the work and take general supervision of the entire Mission. He shall also, from time to time, represent the state of the Mission and its needs to the Bishop having charge and to the Corresponding Secretaries.

§ 2. The Bishop having Episcopal supervision of a Mission shall annually designate a time at which all the members of the Mission and also the native preachers employed as supplies or helpers in the Mission shall come together for the purpose of holding an Annual Meeting, said meeting possessing, in all ecclesiastical matters, the duties and powers of a District Conference; and also transacting such other business as may be assigned by the Board or grow out of the local interests of the work. In the absence of a Bishop or the Superintendent the Annual Meeting shall choose its presiding officer in the manner provided for District Conferences.

§ 3. When a Mission in a foreign country is organized into a Mission Conference or an Annual Conference the administration of the Board of Foreign Missions shall not thereby be disturbed but shall be continued as in other foreign missions.

IV. Annual Conference Board

¶ 383, § 1. It shall be the duty of each Annual Conference to organize within its bounds an Annual Conference Board of Foreign Missions. This Annual Conference Board shall consist of the District Superintendents, District Missionary Secretaries, and District Epworth League Presidents, *ex officio*, and one Sunday School Superintendent, and one lay member

from each District, to be elected by the Annual Conference on the nomination of the District Superintendents. The Annual Conference shall elect the officers of the said Board from among the members of the Board on the nomination of the District Superintendents.

§ 2. The said Board shall present an annual report to the Annual Conference through its President; and shall have charge of the anniversary of the Board of Foreign Missions at the Annual Conference session, to which an entire evening shall be given.

§ 3. There shall be at least one meeting of the Annual Conference Board of Foreign Missions each year for the consideration and furtherance of the interests of Foreign Missions within the bounds of the Conference, at which meeting a Secretary or other representative of the Board of Foreign Missions shall be present if possible, and the said Board shall provide for the presentation of the cause of Foreign Missions within the bounds of the Conference and may arrange for conventions.

V. District Board

¶ **384,** § 1. There shall be in each District Superintendent's District a District Board of Foreign Missions composed of the members from the District on the Annual Conference Board of Foreign Missions. The District Superintendent shall be the President of said District Board and the District Missionary Secretary shall be its Secretary. Meetings of the said District Board shall be held at the call of the President; *provided* that at least one meeting shall be held each year.

§ 2. The said District Board shall aid the Pastors in the presentation of the cause of Foreign Missions within the District, and may arrange for conventions.

VI. District Missionary Secretaries

¶ **385.** The presiding Bishop shall appoint, on the nomination of the District Superintendent, a Member of the Annual Conference as Missionary Secretary for each District Superintendent's District, who shall serve without salary, and whose duty it shall be to assist the District Superintendent in carrying on the plans in the interests of Foreign Missions on the District; and who, by correspondence and otherwise, shall aid in the securing and distribution of missionary literature in every Charge; coöperate with the missionary office in New York city in the distinctive work of the Young People's Department, and keep said office informed as to foreign missionary conditions on the District.

VII. Duties of District Superintendents

¶ **386,** § 1. It shall be the duty of the District Superintendent to see that the provisions of the Discipline concerning Foreign Missions are faithfully executed in his District, and in order thereto he shall inquire at each session of the several Quarterly Conferences, what has been done toward raising funds for the support of Foreign Missions during the preceding quarter, and particularly what has been done in the Sunday Schools for this cause.

§ 2. It shall be the duty of the District Superintendent to see that a Committee on Foreign Missions is appointed at the fourth Quarterly Conference of each Pastoral Charge, of five or more persons, including one Sunday School Superintendent and one Epworth League President, of which Committee the Pastor shall be Chairman. Its duty shall be to aid the Pastor in disseminating missionary information, planning for the Annual Foreign Missionary Day, and securing a thorough canvass of the members of the Churches and Congregations in the interest of Foreign Missions.

VIII. Duties of Pastors and Churches

¶ 387, § 1. The support of Foreign Missions is committed to Pastors, Congregations, Sunday Schools, and Epworth Leagues.

§ 2. It shall be the duty of the Pastor, aided by the Committee on Foreign Missions, to provide for the diffusion of missionary information among the members of his Church, Congregation, Sunday School, and Epworth League.

§ 3. It shall be the duty of the Pastor, aided by the Committee on Foreign Missions, to institute a monthly missionary prayer meeting or missionary address in his Charge, for the purposes of imploring the divine blessing upon Missions throughout the world, and for the diffusion of missionary intelligence among the people.

§ 4. The Pastor, aided by the Official Board and the Committee on Foreign Missions, shall provide for a thorough foreign missionary canvass and an Annual Missionary Day, when the Pastor, or some

one invited by him, shall present the cause of Foreign Missions, when contributions shall be taken for our foreign work exclusively. If so desired, the contributions may be paid weekly or monthly, and the Board of Foreign Missions shall supply envelopes for the same.

§ 5. It shall be the duty of the Pastor to see that each Sunday School on his Charge is organized into a Missionary Society, and that at least one Sunday in each month is observed in the interest of Missions and a collection taken, which shall be divided equally between the Board of Foreign Missions and the Board of Home Missions and Church Extension; and all contributions of the Sunday School shall be reported in a separate column in the Annual and General Minutes. It shall be the duty of the Sunday School Missionary Society to provide, with the consent of the Sunday School Board, for brief missionary exercises on the day that is set apart for the monthly missionary collection to be taken, to cause suitable literature to be distributed in the Sunday Schools, and to arrange for occasional missionary concerts. The Sunday School Missionary Society shall include both Foreign Missions, and Home Missions and Church Extension, and the contributions shall be equally divided between the two Boards.

§ 6. It shall be the duty of the Pastor to organize Mission Study Classes on his Charge where practicable.

CHAPTER III

WOMAN'S FOREIGN MISSIONARY SOCIETY

¶ 388. For the more successful prosecution of the Missionary work of the Church among women in foreign lands, there shall be an organization known as the Woman's Foreign Missionary Society of the Methodist Episcopal Church, to be governed and regulated by its Constitution, which may be altered or amended by the General Conference as the necessities of the work may require.

§ 1. This Society shall work in harmony with, and under the supervision of, the authorities of the Board of Foreign Missions of the Methodist Episcopal Church. The appointment, recall, and remuneration of Missionaries, and the designation of their fields of labor, shall be subject to the approval of the Board of Managers of the Board of Foreign Missions of the Methodist Episcopal Church; and annual appropriations to Mission fields shall be submitted for revision and approval to the General Missionary Committee of the Methodist Episcopal Church.

§ 2. All Missionaries sent out by this Society shall labor under the direction of the particular Conferences or Missions of the Church in which they may be severally employed. They shall be annually appointed by the President of the Conference or Mission, and shall be subject to the same rules of removal that govern the other Missionaries.

§ 3. All the work of the Woman's Foreign Missionary Society in foreign lands shall be under the direc-

tion of the Conferences or Missions and their Committees in exactly the same manner as the work of the Board of Foreign Missions of the Methodist Episcopal Church, the Superintendent or District Superintendent having the same relation to the work and the person in charge of it that he would have were it a work in the charge of any Member of the Conference or Mission.

¶ **389,** § 1. The funds of the Society shall not be raised by collections or subscriptions taken during any of our regular Church services, nor in any Sunday School, but shall be raised by such methods as the Constitution of the Society shall provide, none of which shall interfere with the contributions of our people and Sunday Schools for the treasury of the Board of Foreign Missions of the Methodist Episcopal Church; and the amount so collected shall be reported by the Pastor to the Annual Conference, and be entered in a column among the Benevolent Collections in the Annual and General Minutes.

§ 2. The provisions of § 1 of this paragraph shall not be so interpreted as to prevent the Women from taking collections in meetings convened in the interests of their Societies; nor from securing memberships and life memberships in audiences where their work is represented; nor from holding festivals or arranging lectures in the interests of their work.

CHAPTER IV

BOARD OF HOME MISSIONS AND CHURCH EXTENSION

I. Incorporation

¶ 390. For the prosecution of Missionary and Church Extension work in the United States, Territories, and insular possessions, there shall be a Board of Home Missions and Church Extension, duly incorporated according to law, and having its office in the city of Philadelphia, said Board being subject to such rules and regulations as the General Conference may from time to time prescribe.

NOTE.—For Charter, Constitution, By-Laws, etc., see Annual Report and other publications of the Board of Home Missions and Church Extension.

II. General Committee of Home Missions and Church Extension

¶ 391, § 1. There shall be a General Committee of Home Missions and Church Extension consisting of (1) the Bishops, one of whom, as they may determine from time to time, shall be chairman; (2) the Corresponding Secretary and such Assistant Corresponding Secretaries as the General Conference may elect, the President, the Treasurer, and Recording Secretary of the Board of Home Missions and Church Extension; the Recording Secretary being *ex*

officio Secretary of the General Committee of Home Missions and Church Extension; (3) two representatives from each General Conference District—one Minister and one Layman—elected by the General Conference on the nomination of the delegates of the Districts, respectively; who shall be the same persons elected to serve on the General Committee of Foreign Missions; (4) as many representatives elected by the Board as there are General Conference Districts; not more than five of whom shall be from any one Annual Conference, and shall include, as nearly as may be, an equal number of Ministers and Laymen; (5) the members elected by the National City Evangelization Union. ¶ 404, § 2.

§ 2. It shall be the duty of this General Committee to meet annually in such place and on such day in the month of November as shall be appointed by the Corresponding Secretary.

¶ **392,** § 1. The General Committee of Home Missions and Church Extension shall determine: (1) What amount each Annual Conference, Mission Conference, and Mission shall be asked to raise by collections for Home Missions and Church Extension during the ensuing Annual Conference year; (2) what amount shall be appropriated for Home Missions and what amount shall be authorized for Church Extension within each Annual Conference, Mission Conference, and Mission during the same period; (3) what amount shall be set apart

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The provisions of ¶ 385, relating to District Missionary Secretaries, apply also to the Board of Home Missions and Church Extension. Such District Secretaries shall assist the District Superintendent in promoting the interests of Home Missions and Church Extension in coöperation with the office in the city of Philadelphia.

for the Contingent Fund for Home Mission purposes and what amount shall be set apart as an Emergency Fund in the Church Extension Department, and (4) what amount shall be set apart for office expenses, salaries, traveling expenses, publications, and other items.

§ 2. The General Committee of Home Missions and Church Extension shall also have authority to counsel and direct the Board in the legal administration of the trusts committed to its care. It shall have authority to revise the list of the members of the Board, and for inattention to the duties of the office, or other cause, to declare the seat of any member vacant, and to fill any existing vacancy in the Board.

§ 3. If a vacancy should occur in the General Committee of Home Missions and Church Extension by death, resignation, removal from the District of his Conference or Church membership, or otherwise, of a District representative, the Board of Bishops shall fill such vacancy by the appointment of a successor from the Annual Conference to which such representative belonged; or if a Layman, within the bounds of which he resided, such appointee to hold office until the end of the quadrennium.

§ 4. Expenses incurred by the General Committee of Home Missions and Church Extension in discharge of its duties shall be paid by the Treasurer of the Board.

§ 5. The General Committee of Home Missions and Church Extension may appropriate an amount each year as an Emergency Fund for Church Extension purposes, and the Board of Home Missions and Church Extension may grant emergency applications

without the action of the Annual Conference Board; but wherever practicable, without disaster or serious loss, the recommendation of this Board shall be required. The General Committee of Home Missions and Church Extension may set apart a sum to be used as a Contingent Fund for Home Mission purposes. This fund shall be used only in the case of unforeseen and unexpected need, and the Board may grant aid from the Contingent Fund on the application of the Pastor, indorsed by the Executive Committee of the Conference Board of Home Missions and Church Extension, with the approval of the District Superintendent.

III. Board of Home Missions and Church Extension

¶ **393,** § 1. The Board of Home Missions and Church Extension shall consist of thirty-two Ministers and thirty-five Laymen, to be appointed by the General Conference. The Corresponding Secretary and the two Assistant Corresponding Secretaries shall be *ex officio* members, to be included within these numbers. The Board shall have such powers and prerogatives as may be needful to the successful prosecution of its work; and shall be subject to the control of the General Conference.

§ 2. The term of service of the members of the Board shall begin on the second Wednesday in June following their appointment, and continue during the ensuing four years, or until their successors shall be duly chosen and have entered upon their duties, unless otherwise ordered by the General Conference. If a vacancy shall occur by death, resignation. or otherwise during the interval between the sessions

of the General Committee of Home Missions and Church Extension, the Board shall have power to fill the vacancy, until the next meeting of said General Committee.

§ 3. The officers of the Board shall be a President, five Vice-Presidents, one Corresponding Secretary, who shall be the executive officer of the Board, and two Assistant Corresponding Secretaries, who shall rank in the order of their election, together with a Recording Secretary, a Treasurer, and Assistant Treasurer, all of whom shall be elected by the Board at the first regular meeting in November of each year, except as hereinafter provided.

§ 4. The Corresponding Secretary and the two Assistant Corresponding Secretaries shall be elected by the General Conference. They shall, under the provisions of the Discipline and the directions of the General Committee of Home Missions and Church Extension and of the Board, conduct its correspondence, and shall, in all their official conduct, be subject to the authority and control of the Board, by whom their salaries shall be fixed and paid. They shall be exclusively employed in conducting the affairs of the Board, and in promoting its general interest by traveling or otherwise. Should a vacancy occur by death, resignation or otherwise, the Board shall have power to provide for the duties of the office until the Bishops shall fill the vacancy. The Board shall have power to elect field agents.

¶ 394, § 1. The Board shall hold its meetings in the city of Philadelphia. It shall have power to make By-laws for the regulation of its own proceedings not in conflict with the Charter, the Discipline, or the directions of the General Committee of Home

Missions and Church Extension, to provide for and administer a Loan Fund; to establish and administer Annuity Funds, either in connection with, or separate from, the Loan Fund as it may deem wise; to take and hold in trust for the Methodist Episcopal Church any real or personal property; to dispose of the same for the use and benefit of the Church; and generally to do all and singular the matters and things which shall be necessary and lawful in the execution of its trust; *provided*, however, that all amounts received on the Loan Fund shall be used only for loans on adequate security; and *provided*, further, that the aggregate amount of interest and annuities payable shall never be allowed to exceed the aggregate amount of interest receivable; and *provided*, also, that an equitable proportion of the expenses of administration of the business of the Board shall be charged to and defrayed out of the interest received on the loans made by the Board from the Loan Fund and the Annuity Funds respectively.

§ 2. The Board also shall have authority to provide and recommend a uniform plan for the organization of local Boards of Home Missions and Church Extension in cities, to be known as the City Board of Home Missions and Church Extension, under such local administration as may be deemed advisable; but in no case shall such local organizations interfere with the general work of the Board.

§ 3. The Board shall also have authority to aid, either by donation or by loan, or both, in the erection of parsonages.

§ 4. At all meetings of the Board fifteen members shall constitute a quorum. The minutes of each meeting shall be signed by the secretary thereof.

§ 5. The Board shall publish quarterly, or oftener, full information concerning its work; and shall submit to the General Conference a report of its proceedings for the preceding four years, and of the state of its funds.

§ 6. The Board shall have authority to solicit and receive funds for the publication and distribution of tracts.

IV. City Evangelization

¶ 395, § 1. The more effectively to promote the work of City Evangelization, the Board of Home Missions and Church Extension shall be authorized to organize a Bureau of Cities, to be directed and administered by the Board in harmony with its other departments, and with the provisions of ¶ 404. Should this Bureau be established, the Board shall provide for representation in its managing Committee of three members of the National City Evangelization Union, to be chosen by that organization. In the cities where local Societies for City Evangelization have been duly organized, according to the provisions of the Discipline, and are in active operation, all appropriations for Missionary work shall be made to and administered by such Societies, the appropriations for Church Extension being provided for otherwise, as stated in this chapter; *provided*, however, that in the case of the German, Swedish, and Norwegian Conferences, the General Committee of Home Missions and Church Extension shall be authorized to designate exceptions to this rule.

§ 2. All organizations for City Evangelization shall report annually to the General Committee of Home

Missions and Church Extension their requests for appropriations, indicating the special purpose for which grants are to be used. They shall also report each year to what work the moneys have been applied and shall give in detail a statement which may include (1) number of Churches or Sunday Schools organized; (2) number of buildings erected; (3) number of Ministers or Missionaries supported in part or in whole and the amount paid to them; (4) membership; (5) the amount invested during the year in real estate and in buildings; (6) the expenses of administration; (7) the total amount raised and expended by the local Society for the support of current work and for permanent improvements; the summaries of such statements to be published in connection with the report of the General Committee of Home Missions and Church Extension as a special report, and quadrennially reported to the General Conference. These facts may also, if desired, be furnished to the Board of Home Missions and Church Extension for its information and use. The aim of the Board of Home Missions and Church Extension shall be to encourage with resources and influence the well-established local organizations for City Evangelization, and to promote similar organizations so far as practicable in all the cities of the United States.

V. Annual Conference Board

¶ 396, § 1. Each Annual Conference shall, on the nomination of the presiding Bishop, elect a Conference Board of Home Missions and Church Extension, composed of equal numbers of Ministers and Lay-

men, so located that a quorum thereof may conveniently assemble. The Conference Board shall elect a President, Vice-President, Secretary, and Treasurer. These officers, together with three additional members to be elected by the Conference Board, shall constitute an Executive Committee. The Executive Committee shall have power to recommend emergency or contingent applications. The District Superintendents shall be *ex officio* members of the Conference Board, but so as not to prevent an equality in the number of Ministers and Laymen. The Secretary of the Annual Conference shall notify the Corresponding Secretary of the Board of Home Missions and Church Extension of the name and post office address of each Member of the Annual Conference Board within thirty days after the adjournment of the Conference.

§ 2. The Annual Conference Board shall hold its regular annual meeting on the second day of the session of the Annual Conference, at an hour to be named by the President of such Board, and shall make a report to the Annual Conference during its session, giving a full account of its transactions during the preceding year. Other meetings may be called at any time by the President or three members.

§ 3. The District Superintendents of each Annual Conference shall be a Committee to distribute all Home Mission funds at the disposal of the Annual Conference, subject to the approval of the presiding Bishop and the Annual Conference.

§ 4. The Corresponding Secretary at Philadelphia shall send drafts for missionary appropriations to the Secretary of the Annual Conference Board, payable to the Treasurer who shall disburse it. The

Annual Conference Board of Home Missions and Church Extension shall keep an accurate account of all its receipts and disbursements for the year and report annually to the Annual Conference and also to the Board in Philadelphia, and shall transmit with such reports vouchers for all sums disbursed by him.

§ 5. The Annual Conference Board shall be auxiliary to the Board at Philadelphia, and shall, under its direction, have charge of all the interests and work of Home Missions and Church Extension within the Conference. The Conference Board shall apportion for collection to the several Districts and Pastoral Charges the amount asked of the Conference, with due regard to their circumstances and ability, and notify each Pastor and Quarterly Conference early in the year of the amount of their apportionment.

§ 6. The Annual Conference Board shall exercise all possible diligence in protecting the interests of the Board of Home Missions and Church Extension, giving conscientious advice concerning the making of loans and using all diligence to aid in the collection of loans. The Treasurer of the Conference Board shall, as early as practicable, remit all funds coming into his hands to the Board in Philadelphia.

VI. Boards in Mission Conferences and Missions

¶ **397.** In Mission Conferences and Missions there shall be a Board of Home Missions and Church Extension appointed by the Bishop and approved by the Mission Conference or Mission, consisting of the Superintendent and two other Ministers and two Laymen. These shall have the same powers

and duties within the bounds of the Mission Conference or Mission that the Annual Conference Board has within the bounds of an Annual Conference.

VII. Administration of Missions

¶ 398, § 1. It shall be the duty of the Superintendent, in the absence of the Bishop, to preside at the Annual Meeting of a Mission, to arrange the work, and take general supervision of the entire Mission, and to represent the state of the Mission and its needs to the Bishop having charge, and to the Corresponding Secretary.

§ 2. The Bishop having Episcopal supervision of a Mission shall designate a time at which all the members of the Mission shall come together for the purpose of holding an Annual Meeting; said meeting possessing, in all ecclesiastical matters, the functions and privileges of a District Conference; and also transacting such other business as may be assigned by the Board or grow out of the local interests of the work. In the absence of a Bishop or Superintendent the Annual Meeting shall choose its presiding officer in the manner provided for District Conferences in such cases.

§ 3. In Missions in the United States, Territories, and insular possessions the power to license and to try Local Preachers and to renew the Licenses of Local Preachers and Exhorters shall remain with the respective Quarterly Conferences; and Local Preachers tried and convicted shall have their right of appeal to the Annual Meeting of the Mission, save that two or more Quarterly Conferences may be united for the purpose of licensing preachers.

§ 4. The Ministerial members of the General Committee of Home Missions and Church Extension shall constitute a Judicial Conference to hear appeals of Local Preachers convicted at an Annual Meeting, said Judicial Conference to be presided over by a Bishop.

§ 5. Wherever Methodist Episcopal Churches are organized in territory outside of an Annual Conference, or of any regular Mission of our Church, such work may be attached to such Annual Conference as the said Churches may elect with the concurrence of the Bishop having charge of said Conference, and may be constituted a District Superintendent's District.

VIII. Annual Conferences and Home Missions and Church Extension

¶ 399. It shall be the duty of each Annual Conference to examine strictly into the state of the Missions within its bounds, and to allow none to remain on the list of its Missions which, in the judgment of the Conference, are capable of self-support. It shall report through its Secretary, annually, to the Corresponding Secretary of the Board of Home Missions and Church Extension at Philadelphia the name of each District and Charge, within its bounds, sustained in whole or in part by said Conference as a Mission, together with the amount of missionary money appropriated to such for the year, and also the number of years that each Mission has received assistance from the Missionary Treasury, and whether consecutively or otherwise, and such other information as may be required by the Board of Home Missions and Church Extension.

Each Annual Conference shall arrange, in such way as it may deem best, for an anniversary of the Board of Home Missions and Church Extension, to be held during the session of the Conference.

IX. Duties of District Superintendents

¶ 400. It shall be the duty of each District Superintendent to bring the subject of Home Missions and Church Extension before the Quarterly Conference of each Charge within his District at the last Quarterly Conference in each year; and said Quarterly Conference shall appoint a Committee, to be called the Committee on Home Missions and Church Extension, whose duty it shall be to aid the Pastor in carrying into effect the provisions of the Discipline and plans of the Board for the support of this cause, and in securing at least the amount asked of the Circuit or Station; and the District Superintendent shall inquire in each Quarterly Conference of each year what has been done for this cause, and whether the amount asked has been received; and if not, he shall urgently request that such measures be taken as will secure the amount before the close of the year. He shall see that the provisions of this section are faithfully executed in his District. He shall inquire at each session of the Quarterly Conference whether the Sunday Schools have been organized into Missionary Societies, and if the cause of Home Missions and Church Extension has been properly represented in each school. He shall also urge that the cause of Home Missions and Church Extension shall be presented to the Congregations and people separately from every other collection.

X. Duties of Pastors

¶ 401, § 1. The support of Home Missions and Church Extension is committed to the Churches, Congregations, and Societies as such. It shall be the duty of the Pastor, aided by the Committee on Home Missions and Church Extension, to provide for the diffusion of information concerning the work of the Board of Home Missions and Church Extension. He shall preach, or cause to be preached, a sermon on this subject in each Congregation every year. He shall secure a separate presentation of the cause of Home Missions and Church Extension, and a collection separate from every other cause for the Board of Home Missions and Church Extension, and solicit, aided by the Committee on Home Missions and Church Extension, a contribution from each member of the Church and Congregation, endeavoring to secure at least the amount asked as above provided; and he shall, at the Annual Conference, report the amount received. He shall also invite special contributions in aid of the Annuity Funds and Loan Fund of the Board. Each Pastor is exhorted to utilize the services of the Committee appointed by the Quarterly Conference.

§ 2. It shall be the duty of the Pastor, aided by the Committee on Home Missions and Church Extension, to institute a bimonthly missionary prayer meeting or lecture in each Society, Church, Congregation, or Sunday School wherever practicable, for the purpose of imploring the divine blessing on Home Missions and Church Extension, and for the diffusion of missionary intelligence.

§ 3. It shall be the duty of the Pastor to see that each Sunday School on his Charge is organized into

a Missionary Society, and that at least one Sunday of each month is observed in the interest of Missions and a collection taken, which shall be divided equally between the Board of Foreign Missions and the Board of Home Missions and Church Extension; and all contributions of the Sunday Schools shall be reported in a separate column in the Annual and General Minutes. It shall be the duty of the Sunday School Missionary Society to provide, with the consent of the Sunday School Board, for brief missionary exercises in the Sunday School on the day that the monthly missionary collection is taken, to cause suitable literature to be distributed in the Sunday School, and to arrange for occasional missionary concerts. The Sunday School Missionary Society shall include Home and Foreign Missions and the contributions shall be divided equally between the two Boards.

XI. Applications for Church Extension Aid

¶ **402,** § 1. All applications for Church Extension aid shall be made in accordance with blank form, to be furnished by the Board of Home Missions and Church Extension. Every such application shall be forwarded to the Conference Board, and the Conference Board shall forward the same, with proper recommendations, to the Corresponding Secretary, who shall submit all applications to the Board of Home Missions and Church Extension at a regular or special meeting. And the Board shall not consider any application without the recommendation of the Conference Board, except as hereinbefore provided.

§ 2. Nothing in the chapter defining the Conference

organization of the work of the Board of Home Missions and Church Extension shall supersede or affect the administration of the Missionary work and appropriations in cities as provided for in the chapter on City Evangelization.

CHAPTER V

WOMAN'S HOME MISSIONARY SOCIETY

¶ 403. There shall be an organization known as the Woman's Home Missionary Society of the Methodist Episcopal Church, which Society shall have authority to collect and disburse money, employ Missionaries, and do work among the neglected populations in the home field under the same Disciplinary rules and regulations as those which apply to the Woman's Foreign Missionary Society, except the requirements contained in ¶ 388, §§ 2, 3.

CHAPTER VI

CITY EVANGELIZATION

I. National City Evangelization Union

¶ 404, § 1. For the promotion and coördination of the work of evangelization there shall be an organization known as the National City Evangelization Union. It shall be composed of representatives

from all the local organizations or Unions, by whatever name known, in the cities of the United States, working for City Evangelization and City Church Extension under the auspices of the Methodist Episcopal Church.

§ 2. The object of the National City Evangelization Union is to promote the efficiency of the local Unions, to bring them into helpful and fraternal relations, to encourage the formation of similar Unions in all the cities, or in communities contiguous to each other where the Methodist Episcopal Church has three or more Charges, and, in general, to keep before the Church its responsibility for the evangelization of the cities. It shall work in coöperation with the Board of Home Missions and Church Extension, and shall be entitled to elect three of its members to represent it in the General Committee of Home Missions and Church Extension. Should a Bureau of Cities be organized by that Society, it shall elect three of its members to represent it on that Bureau.

§ 3. The Board of Managers shall consist of the officers of the Society and of thirty other members, Laymen and Ministers, who shall be elected at such times as the Constitution of the National Union shall provide. The Bishops, the executive officers of each local Union, the executive officers of the Board of Home Missions and Church Extension, and three members chosen by that Board shall be *ex officio* members of the Board. It shall be the duty of the Corresponding Secretary elected by the National City Evangelization Union to conduct the correspondence of the Union, and in general to promote the interests of City Evangelization throughout the Church by

the circulation of literature, the visitation of cities and Annual Conferences, and by such coöperation with the local Unions and the Board of Home Missions and Church Extension as may be found practicable.

§ 4. The National Union shall present to each General Conference a report, for the quadrennium next preceding, of its general condition and work, and of the status, financial and otherwise, of all the federated Unions.

II. Local Unions

¶ 405, § 1. To promote City Evangelization and City Church Extension in the United States it is recommended that, in every city or in communities contiguous to each other, where the Methodist Episcopal Church has three or more Charges, a local Union be organized with such name and board of management as it shall determine; *provided*, that every Pastor in the territory covered by the Society's Constitution or Charter, and every District Superintendent having jurisdiction therein, and the resident Bishop, if there be one, shall be recognized as members of the Board, and that each Quarterly Conference shall be entitled to at least one representative in said Board.

§ 2. The local Union may properly include, among other objects, in the scope of its work the organizing of Churches and Sunday Schools, the erection of buildings, the aid of weak Churches, the transformation of downtown Churches into new centers with modern methods of service, Missions to foreign populations, the maintenance of kindergarten and indus-

trial schools, the promotion of evangelistic, social, and settlement work, the support of rescue Missions and of institutions for the relief of the destitute and the recovery of the outcast. A local Union may also combine with its plans for evangelization methods for promoting the connectional social life of the local Churches.

§ 3. There shall be recognized three classes of cities:

1. To the first class belong those in which there is a local Society organized under the general form required in ¶ 405, effectively at work and administering funds raised locally as well as those appropriated by the General Committee of Home Missions and Church Extension.

2. To the second class belong those in which, either from lack of local interest or from inadequate organization, the local Society is but partially developed.

3. To the third class belong those in which, though the conditions in § 1 are fulfilled and the need of organization is apparent, no local Society has been formed.

The National City Evangelization Union shall have authority to determine this classification.

§ 4. To the organizations in cities of the first class appropriations shall be made by the General Committee of Home Missions and Church Extension, to be administered as provided for in ¶ 405, and to these societies the relation of the Board of Home Missions and Church Extension shall be simply advisory.

In the case of Societies in cities of the second class, the administration shall be determined by the General Committee of Home Missions and Church Extension and the relation of the Board of Home Mis-

sions and Church Extension may be directive, the aim of the Board being in the cities of the second class to develop the local Societies so that to them, when duly organized and in operation, may be committed the Missionary work of the city, such organizations, as rapidly as possible, placing the cities among those of the first class.

In the cities of the third class, the Board of Home Missions and Church Extension shall directly or through its Bureau of Cities, should such a department be formed, actively undertake Mission work in connection with local forces, associating such forces whenever feasible into a local organization and having in view the efficiency of the work, the raising of the city as early as practicable to the first class.

§ 5. The local Unions shall have authority each in the territory covered by its Constitution or Charter to collect and disburse money for the objects contemplated in its organization.

III. Duties of District Superintendents, Pastors, etc.

¶ 406, § 1. It shall be the duty of a District Superintendent whose District covers in whole, or in part, a city or contiguous communities where there are three or more Charges, to coöperate with the Board of Home Missions and Church Extension in securing the organization of a local Union as herein provided, and he shall exercise special supervision over it until other provision be made for its superintendence; he shall include in his annual report to the Annual Conference a statement of the needs and conditions of the local Unions on his District.

§ 2. It shall be the duty of each Pastor stationed

within the territory included in the Charter or Constitution of any local Union duly organized according to the Discipline once each year to present the cause of City Evangelization to his Congregation, to take up a collection for the local Society, and to report the amount to the Annual Conference.

§ 3. The Annual Conferences are directed to take such friendly cognizance of the local Unions within their bounds as may promote their efficiency and facilitate their work and also to provide for the publication of their tabulated reports in the Conference Minutes.

§ 4. The General Committee of Home Missions and Church Extension shall coöperate with the National City Evangelization Union in its plans for agitation and education and shall promote, as far as possible, the work of the local Societies in the several cities.

CHAPTER VII

BOARD OF EDUCATION

I. Incorporation and Officers

¶ **407,** § 1. For the promotion of the educational work of the Church there shall be a Board known as the Board of Education of the Methodist Episcopal Church. The Board of Education of the Methodist Episcopal Church, as now duly incorporated according to the laws of the State of New York, shall be recognized as said Board of Education until changed by the General Conference. And the said

Board shall manage its affairs and property in such manner as shall not be inconsistent with its Charter or the rules and regulations of said General Conference.

§ 2. The Board of Education shall consist of thirty-six members, one half to be Laymen, and at least three to be Bishops, with at least one member resident in each General Conference District. These members shall be elected by the General Conference and shall hold office for twelve years; one third of the Board shall be elected at each General Conference, provided that upon the first election, one third of the members shall be elected for four years, one third for eight years, and one third for twelve years.

¶ **408.** The Corresponding Secretary shall be elected by the General Conference. He shall, under the provisions of the Discipline and the direction of the Board, conduct the correspondence, and shall in all his official conduct be subject to the authority and control of the Board, by whom his salary shall be fixed and paid. His time shall be employed in conducting the affairs of the Board and, under its direction, in promoting its general interests by traveling or otherwise.

Any vacancy in this office, caused by death, resignation, or otherwise, shall be filled by the Board, until the Bishops, or a majority of them, shall fill the vacancy.

II. Powers

¶ **409,** § 1. No institution of learning shall be recognized by the Board of Education as under the auspices of the Methodist Episcopal Church, be inserted in its classified list of such institutions, or receive

aid from its connectional educational funds, unless it first have the approval of the Annual Conference within whose bounds it is located, and of the Conferences associated in its management, and unless also (if it is of collegiate grade, and established after July, 1896) it shall have secured the approval of the Board of Education before its establishment.

§ 2. In the case of any institution hereafter established contrary to the provisions in § 1 of this paragraph, the Board of Education, on formal complaint made to it by any Annual Conference interested, shall fix a time and place for hearing the authorities of the said institution, and other institutions affected thereby, and shall advise such adjustment of the relation between them as shall seem wise and proper under the circumstances.

§ 3. The Board of Education shall recognize as auxiliaries such Educational Societies as now exist, or may hereafter be created, provided such Societies prosecute their work in harmony with the principles and methods of the Board of Education.

¶ 410, § 1. The Board of Education shall receive, invest, and disburse the fund known as the "Sunday School Children's Fund" and such other funds as are now in its hands or may be specially committed to it for educational purposes. ¶ 414.

§ 2. The Board of Education shall administer the Children's Fund to assist worthy young people, members of the Methodist Episcopal Church, in obtaining a more advanced education. The aid shall be granted only in the form of loans, but the Board shall have the authority to cancel said loans, in part or in whole, for protracted ill health, or for five years' actual missionary service.

III. Educational Institutions

¶ 411, § 1. The educational institutions under the patronage of the Methodist Episcopal Church shall be classified as follows:

1. Primary Schools.
2. Secondary Schools.
3. Colleges.
4. Universities.
5. Schools of Theology.

§ 2. In mission fields and other localities where inadequate provision has been made for elementary instruction, primary schools may be established.

§ 3. Wherever the conditions are favorable, each Conference may have under its direct supervision one or more secondary schools known as academies, seminaries, or collegiate institutes.

§ 4. Conferences shall not approve the multiplication of colleges or universities beyond the needs of the people or their ability to equip and sustain them.

§ 5. Theological schools, whose professors are nominated or confirmed by the Bishops, exist for the benefit of the whole Church. It is the duty of the Bishops, District Superintendents, and Pastors to direct the attention of our young people to our literary institutions, and of the candidates for our Ministry, having proper qualifications, to our theological seminaries.

§ 6. The Board of Education shall publish in its annual reports a list of all the educational institutions under the patronage of the Methodist Episcopal Church, classifying the same according to the provisions contained in § 1 of this paragraph.

IV. University Senate

¶ 412, § 1. There shall be a University Senate of the Methodist Episcopal Church, quadrennially appointed by the Bishops under the authority of the General Conference. It shall be composed of persons actively engaged in the work of education, one from each General Conference District and one at large. It is not required that the Conference relation of a ministerial member be held in the General Conference District which he represents, provided his residence and educational work are within such District. If, in consequence of the retirement of a member from educational work, or from any other cause, a vacancy occur in the body during the quadrennium, it shall be the duty of the Bishops at their next semi-annual meeting to fill said vacancy.

§ 2. The Senate shall determine and at least quadrennially revise the minimum equivalents of academic work to be required for promotion to the Baccalaureate degrees in the educational institutions of our Church. The curricula thus determined shall provide for the historical and literary study of the Bible in the vernacular. In general, the Senate shall have authority to protect the educational standards of our Church.

§ 3. At the written request of the President and Corresponding Secretary of the Board of Education, or at the written request of any three of its own members, the Senate shall investigate the scholastic requirements and methods of any designated institution claiming to be under the patronage of the Methodist Episcopal Church, and shall report to the Board of Education its decision as to whether the require-

ments and methods of said institution are such as to justify its official recognition by the authorities of the Church. Such decision shall thereafter govern the action of the Board of Education.

§ 4. The Senate shall at least quadrennially report to the Board of Education its requirements and decisions, and on the basis of these the Board of Education shall in its official lists and in its administration classify the educational institutions of the Church, whatever their legal or self-chosen name may be.

V. Duties of District Superintendents

¶ **413,** § 1. It shall be the duty of each District Superintendent to bring the subject of education before the fourth Quarterly Conference of each Charge within his District, and said Conference shall appoint a Committee on Education, consisting of not less than three nor more than seven persons, of which Committee the Pastor shall be chairman. This Committee shall aid the Pastor in canvassing the Charge for the purpose of stimulating interest in the higher education of our youth, by distributing the catalogues and circulars of the secondary schools, colleges, universities and theological institutions of the Church, and seeking to secure the attendance of our young people at these institutions.

§ 2. The District Superintendent at the fourth Quarterly Conference of each Charge shall inquire:

1. Has the Sermon on Education been preached during the year, when, and by whom?

2. Has the canvass for education been made, and the collection for education been taken? Has Children's Day been observed, and have its collections

been taken as required by the Discipline? How much was contributed for each of these purposes?

3. What students in the Charge are attending any of the secondary schools, colleges, universities, or theological schools of the Church?

VI. Duties of Pastors

¶ 414, § 1. It shall be the duty of every Pastor to take one public collection annually in each Society in aid of the work of education. The money so received shall be paid over to such auxiliary of the Board of Education, or institution of learning, as the Annual Conference may direct, or, in the absence of Annual Conference direction, to the treasury of the Board of Education, and this shall be reported to the Annual Conference under the head of "Public Educational Collection."

§ 2. It shall be the duty of every Pastor to cause every Sunday School under his charge to observe the second Sunday in June, or such other Sunday as may be more convenient, as Children's Day, and upon said day, as part of the service, he shall take a collection to be devoted to the Sunday School Children's Fund. The Pastor shall forward the collection aforesaid directly to the Secretary of the Board of Education, and report the same to his Annual Conference under the head of "Children's Fund."

¶ 415. The Treasurer of each Annual Conference at the close of each Conference session shall report to the Board of Education the amount of all moneys raised for educational purposes and the objects to which they have been applied.

CHAPTER VIII

BOARD OF SUNDAY SCHOOLS

I. Incorporation

¶ 416, § 1. For the moral and religious instruction of our children, and for the promotion of Bible knowledge among all our people, there shall be a Board of Sunday Schools, duly incorporated according to the laws of the State of Illinois, and having its headquarters in the city of Chicago. The said Board shall have general oversight of all the Sunday School interests of the Methodist Episcopal Church, and shall be subject to such rules and regulations as the General Conference may from time to time prescribe.

§ 2. The work of the Board of Sunday Schools shall be to found Sunday Schools in needy neighborhoods; to contribute to the support of those Sunday Schools which, without assistance, cannot continue; to educate the Church in all phases of Sunday School work, constantly endeavoring to raise ideals and to improve methods; to give impulse and direction in general to the study of the Bible in the Church. All the work of the Board of Sunday Schools shall be done under a Board of Managers to be elected by the General Conference, upon nomination by the Board of Bishops, to consist of twenty-seven members, three of whom shall be effective Bishops and twenty-four other members, Lay and Clerical,

expert in Sunday School work, with at least one member resident in each General Conference District.

§ 3. It shall be the duty of the Board of Managers to revise annually the list of Managers, and in case of inattention by any Manager to the duties of the office, it shall declare his seat vacant.

II. Corresponding Secretary

¶ 417, § 1. The Corresponding Secretary shall be elected by the General Conference and shall be the chief executive officer of the Board of Sunday Schools. Under the provisions of the Discipline and the authority, direction, and control of the Board, he shall conduct the correspondence and business, and shall be an advisory member thereof. His time shall be employed in conducting the affairs and in promoting the general interests of the Board by traveling or otherwise. He shall be the Superintendent of the Department of Sunday School instruction. The Editor of Sunday School Literature shall also be an advisory member of this Board. The Board of Managers of the Board of Sunday Schools, having each year made an estimate of the sum of money needed for the educational, benevolent, and Missionary work of the Board, the Corresponding Secretary shall notify District Superintendents and Pastors of the proportion needed from the respective Charges.

§ 2. The Board of Managers shall have power to suspend the Corresponding Secretary or Treasurer for a cause to them sufficient, and a time shall be fixed by the Board at as early a date as practicable for the investigation of the official conduct of said

Secretary or Treasurer, due notice of which shall be given by them to the Bishops, who shall select one of their number to be present and preside at the investigation.

§ 3. Any vacancy in this office caused by death, resignation, or otherwise, shall be filled by the Board until the Bishops, or a majority of them, shall fill the vacancy.

¶ **418.** The General Conference shall elect each quadrennium an Editor of Sunday School Literature. He shall also, in consultation with the Publishing Agents, the Board of Managers, and the Corresponding Secretary, have charge of the Department of Sunday School Requisites, including books of instruction for Sunday Schools. The Editor of German Sunday School publications in Cincinnati shall be the German Assistant Secretary of the Board of Sunday Schools, without additional salary.

III. Local Sunday School Board

¶ **419,** § 1. Every Sunday School of the Methodist Episcopal Church shall be under the supervision of a Local Sunday School Board, and shall be auxiliary to the Board of Sunday Schools of the Methodist Episcopal Church.

§ 2. The Local Sunday School Board shall consist of the Pastor, who shall be *ex officio* chairman, the Sunday School Committee appointed by the Quarterly Conference, the Superintendent, the Assistant Superintendents, heads of departments, the duly elected Secretaries, Treasurer, and Librarians, the Teachers of the School, the Assistant Teachers who are nominated and elected in the same way as the Teachers,

and the President of the Sunday School Missionary Society. In case of the withdrawal of Officers or Teachers from the School, they shall cease to be members of the Board.

§ 3. It shall be the duty of the Local Sunday School Board, whenever practicable, to organize the Schools into Temperance Societies, under such rules and regulations as the Board may prescribe, the duty of which Societies shall be to see that temperance instruction is imparted to the School, and to secure, so far as possible, the pledging of its members to total abstinence.

§ 4. It shall be the duty of the Superintendent, together with the Local Sunday School Board, to take a collection in the School at least once a year for the Board of Sunday Schools.

IV. Officers and Teachers

¶ **420,** § 1. The Superintendent shall be nominated annually by the Local Sunday School Board, and confirmed by the Quarterly Conference at its session after such nomination, and in case of a vacancy the Pastor shall superintend or secure the superintending of the School until such time as a Superintendent nominated by the Local Sunday School Board shall be confirmed by the Quarterly Conference.

§ 2. The other Officers of the School shall be elected by the Local Sunday School Board.

§ 3. The Teachers of the School shall be nominated by the Superintendent, after having received the concurrence of the Pastor, and shall be elected by the Local Sunday School Board.

§ 4. The place of any Officer or Teacher habitually neglecting his or her duty, being inefficient, or guilty of improper conduct, may be declared vacant by a vote of two thirds of the Board present at any regular or special meeting. When a Teacher ceases to teach, membership in the Local Sunday School Board shall thereby be discontinued.

§ 5. It shall be the duty of the Superintendent to report to each Quarterly Conference:

1. Name of Sunday School.
2. Number of Officers and Teachers.
3. Number of Scholars in all grades.
4. Average Attendance.
5. Number of Scholars in Home Department.
6. Number of Members on the Cradle Roll.
7. Number of Officers and Teachers members of the Church or Probationers.
8. Number of Scholars (whether attendants, or members of Home Department) members of the Church or Probationers.
9. Number of members of the Sunday School converted during the quarter.
10. Current expenses for the quarter.
11. Amount raised for Missions during the quarter.
12. Amount raised for the Board of Sunday Schools during the quarter. _____

V. Duties of District Superintendents

¶ 421, § 1. It shall be the duty of the District Superintendent to apportion to the Charges on his District such part of the total amount that may be assumed by the Annual Conference for the Board of Sunday Schools as properly belongs to his District.

§ 2. It shall be the duty of the District Superin-

tendent to bring the subject of Sunday Schools before the fourth Quarterly Conference; and said Quarterly Conference shall appoint a Committee of members of our Church of not less than three nor more than nine for each Sunday School in the Charge, to be called the Committee on Sunday Schools, whose duty it shall be to aid the Pastor and the Officers of the Sunday Schools in procuring suitable Teachers, in promoting in all proper ways the attendance of children and adults on our Sunday Schools and at our regular public worship, and in raising money to meet the expenses of the Sunday Schools of the Charge. Of this Committee the Pastor shall be chairman.

§ 3. It shall be the duty of the District Superintendent to aid in all possible ways in developing the efficiency of existing Sunday Schools and especially in establishing and fostering new Schools.

VI. Duties of Pastors

¶ 422, § 1. It shall be the duty of the Pastor, aided by the Superintendent and the Committee on Sunday Schools, to decide as to what books and other publications shall be used in the Sunday Schools.

§ 2. It shall be the special duty of the Pastor, with the aid of the other Preachers and the Committee on Sunday Schools, to form Sunday Schools in all our Congregations where ten persons can be collected for that purpose, which Schools shall be auxiliary to the Board of Sunday Schools of the Methodist Episcopal Church; to engage the coöperation of as many of our members as they can; to visit the Schools as often as practicable, to preach on the subject of Sunday Schools and the religious instruction of children in

each Congregation at least once in six months; to form classes, wherever they can, for the instruction of the larger children, youth, and adults in the Word of God; and where they cannot superintend them personally, to see that suitable Teachers are provided for that purpose.

§ 3. It shall be the duty of the Pastor to enforce faithfully upon parents and Sunday School Teachers the great importance of instructing children in the doctrines and duties of our holy religion; to see that our Catechisms be used as extensively as possible in our Sunday Schools and families; and to preach to the children, and catechise them publicly in the Sunday Schools and at public meetings appointed for that purpose.

§ 4. It shall be the duty of the Pastor in his pastoral visits to pay special attention to the children; to speak to them personally and kindly according to their capacity on the subject of experimental and practical godliness; to pray earnestly for them; and diligently instruct and exhort all parents to dedicate their children to the Lord in Baptism as early as convenient.

§ 5. Each Pastor shall lay before the Quarterly Conference, to be entered on its Journal, the number and state of the Sunday Schools in his Charge, and the extent to which he has preached to the children and catechised them, and shall make the required report on Sunday Schools to his Annual Conference.

§ 6. It shall be the duty of every Pastor to cause each Church under his Charge to observe the last Sunday in October, or such other Sunday as may be more convenient, as Sunday School Day, and upon said day as part of the service he shall take a collec-

tion to be devoted to the maintenance and advancement of our Sunday School work throughout the bounds of the Church. The Pastor shall forward the said collection directly to the Corresponding Secretary of the Board of Sunday Schools.

CHAPTER IX

BOARD OF CONFERENCE CLAIMANTS

I. Authorization and Officers

¶ **423,** § 1. There shall be a Board of Conference Claimants nominated by the Bishops and elected by the General Conference, consisting of one effective Bishop, seven Ministers and seven Laymen. No Conference shall have more than one representative on the Board.

§ 2. The Board of Conference Claimants shall be duly and legally incorporated, according to the laws of the State of Illinois, with such powers and prerogatives as shall be needful for the accomplishing of the objects of the Board as herein stated. This Board is authorized to adopt such measures as in its judgment are necessary to build up and administer a permanent Connectional Fund which is hereby established, and to increase the revenues for the benefit of Conference Claimants; *provided*, however, that no part of the expense of administration shall be taken from the percentage forwarded by the Annual Conferences, but the expenses of such administration shall be paid from such other funds, not otherwise designated, as may be in the hands of the Board

of Conference Claimants. Seven members shall constitute a quorum. The office of the Board shall be in Chicago, Illinois.

§ 3. The terms of service of the members of this Board shall be for four years, and continue until their successors are duly elected and qualified. Vacancies occurring during the interval of the General Conference shall be filled by the Board upon nomination by the Bishops. The Board shall convene upon the second Tuesday in July, following their election, and thereafter at such times as shall be fixed by the Board. The Board shall make a detailed report to the General Conference.

[N. B.—The annual meeting of the Board of Conference Claimants is held on the Wednesday immediately following the second Monday in January.]

II. Corresponding Secretary

¶ 424. There shall be a Corresponding Secretary of like standing and duties as the Corresponding Secretaries of the other benevolent Boards, who shall be elected by the General Conference, and shall be the chief executive officer of the Board. Under the provisions of the Discipline and the authority, direction, and control of the Board he shall conduct the correspondence and business, and shall be an advisory member thereof. His time shall be employed in conducting the affairs and promoting the general interests of the Board.

III. Connectional Fund for Conference Claimants

¶ 425, § 1. The Connectional Fund for Conference Claimants is established that the Preachers and the

people of the stronger Annual Conferences may be united with those of the weaker Conferences in one connectional plan in order that, by this coöperation, a more equitable and general support may be secured for Superannuated Preachers and other Conference Claimants, especially for those in the more needy Conferences.

§ 2. This Fund consists of:

1. The five per cent of the annual collections for Conference Claimants forwarded from the Annual Conferences. ¶ 312.

2. The income of the Permanent Connectional Fund.

3. The income from funds, endowments, bequests, and grants, or money for permanent investments, or property held in trust, for this Fund.

4. The income from all bequests for the benefit of Conference Claimants, the custody or administration of which is not otherwise designated.

5. Such gifts and bequests as are made to this Fund for immediate distribution.

IV. Administration of Connectional Fund

¶ 426, § 1. This Connectional Fund shall be administered by the Board of Conference Claimants of the Methodist Episcopal Church, incorporated by authority of the General Conference.

§ 2. The Board of Conference Claimants as soon as possible after January 1 of each year shall ascertain the amount of the Claimants' Connectional Fund at their disposal for distribution to the Annual Conferences.

§ 3. The distribution of this Fund shall be made by

the Board of Conference Claimants to the Annual Conferences severally and not to the individual claimant.

§ 4. No Conference shall be eligible to receive connectional aid unless its share of the annual collections shall have been paid into the Connectional Fund.

§ 5. The Board of Conference Claimants, in determining the allowances for special relief, shall ascertain from the authorized reports received from the Annual Conferences in what Conferences the Conference Claimants are in need of special relief, and shall make the distribution to such Conferences according to the relative need as this shall appear from these reports; but the allowances to such Conferences shall not exceed one half of the moneys subject to distribution.

§ 6. The remainder of the available funds shall then be distributed among the other Conferences. The Board of Conference Claimants shall first ascertain from the reports of the Conferences the total amount of the deficits, if any, in the collections for Conference Claimants in such Conferences, and determine the proportion between the sum available for distribution to these Conferences and the total deficit in them; and each Conference shall then receive this per cent of its deficit.

V. Annual Conference Report

¶ 427, § 1. The Treasurer of the Board of Conference Claimants shall send to each Annual Conference a draft payable to the Treasurer designated to receive it, for the amount of the allowance thus made. He

shall also send a report for the preceding year in which shall be shown the sources, the amount, and the distribution of the income of this Fund; and, in addition thereto for information, the average of the allowances paid, house rent excluded, for the support of the Effective Members in each Annual Conference during the preceding year.

§ 2. The Treasurer designated by the Annual Conference to receive the allowance from this amount, when remitting to the Treasurer of the Board of Conference Claimants the five per cent designated for the Connectional Fund, shall forward therewith a certified copy of the Report of the Conference Board of Stewards as adopted by the Conference, in which shall be shown the allowance made to and the amount received by each Conference Claimant, together with the following additional data for the guidance of the Board of Conference Claimants in making the distribution of the Connectional Fund:

1. The total amount Estimated for Conference Claimants by the Annual Conference Board of Stewards.

2. The total amount Received for Conference Claimants from each of the several sources of income.

3. The total amount of the Allowance made to the several Conference Claimants by the Board of Stewards.

4. The total amount Paid to Conference Claimants.

5. The Average of the Support paid to the Effective Members of the Annual Conference (house rent excluded).

6. A copy of "Statistics No. III."

[For Claims and Apportionment of Conference Claimants, Administration of Conference Funds, etc., see ¶¶ 309-312.]

CHAPTER X

FREEDMEN'S AID SOCIETY

I. General Object

¶ **428.** The work of the Freedmen's Aid Society shall be the establishment and maintenance of institutions for Christian education among the colored people in the Southern States and elsewhere. The instruction in these institutions shall include such literary, professional, and biblical courses of study, and such industrial training as will tend to develop the highest Christian character. These institutions shall be located with reference to an educational system comprising collegiate centers and coöperative preparatory academies, so that with the greatest economy the educational needs of the people may be most fully met. Contributions shall be taken through the Church for the maintenance and support of this work, and for this purpose Lincoln's Birthday shall be observed wherever practicable. The schools shall be made self-supporting as rapidly as the financial condition of the people will permit. Special efforts shall be made to secure permanent endowments for the various institutions, and the control of any of said schools may be conveyed to a local Board of Trustees by the Board of Managers whenever it is satisfied that the support will be ample and that the property will be perpetuated and maintained.

II. Board of Managers

¶ **429.** There shall be a Board of Managers consisting of three Bishops, twelve Ministers, and twelve Laymen, to be elected quadrennially by the General Conference, whose term of service shall begin on the second Wednesday in June following their election, and continue until their successors shall enter upon their duties. At the first election six Ministers and six Laymen shall be chosen for four years, the three Bishops, six Ministers, and six Laymen for eight years, and thereafter all regular elections shall be for eight years; but an interim vacancy shall be filled by the Bishops until the session of the ensuing General Conference, when it shall elect for the unexpired term. Said Board of Managers, being incorporated according to law, shall be subject to the control of the General Conference and the provisions of the Discipline, and shall have such powers and prerogatives as are needed to conduct the work of the Society, except such matters as are placed under the authority of the General Committee. Eleven members shall constitute a quorum for the transaction of all business, except the appropriation or disposition of funds not under the control of the General Committee and the purchase and sale of real estate, in which cases a majority of the members shall be a quorum and the concurring vote of eleven members shall be necessary to complete any such transaction. The Board shall make a quadrennial report to the General Conference, and shall publish quarterly, or oftener, full information concerning its work.

III. Officers

¶ **430,** § 1. The Officers of the Board shall be a President, three or more Vice-Presidents, two coordinate Corresponding Secretaries, a Recording Secretary, a Treasurer, and an Assistant Treasurer, all of whom, except the Corresponding Secretary, shall be elected by the Board at its annual meeting each year, but a vacancy may be filled at any meeting.

§ 2. The Corresponding Secretaries shall be elected by the General Conference, and as administrative Officers, shall be in all official acts subject to the authority and control of the Board of Managers and the direction of the General Committee. Their time shall be occupied under the direction of the Board in promoting the interests of the Society by conducting the correspondence and office work, traveling through the Church, giving general supervision to the institutions of learning under the care of the Society, and other needful forms of service. In case of vacancy by death, resignation, or otherwise, the Board shall provide for the duties of the office until the Bishops shall fill the vacancy. The Board shall fix and pay the respective salaries of all its salaried Officers.

§ 3. The senior Book Agent at Cincinnati shall be the Treasurer of this Society, and the Board of Managers may appoint such Assistant Treasurers as it deems wise.

IV. General Committee

¶ **431.** There shall be a General Committee of the Freedmen's Aid Society, composed as follows: (1) The Bishops; (2) the Corresponding Secretaries,

Treasurer, and Recording Secretary of the Board of Managers, who shall be *ex officio* Secretary of the General Committee; (3) the two representatives of each General Conference District elected by the General Conference to the General Committee of Foreign Missions; (4) an equal number of representatives, to be selected by the Board of Managers from its own body. The General Committee shall meet annually in such place and on such day in November as shall be fixed by the Corresponding Secretary: to receive and consider the annual report of the Board of Managers; to designate what institutions shall receive aid for the ensuing year, and, as far as practicable, the amount each school shall receive; to determine the total amount to be expended in the support of the schools and for administrative purposes; to fix what amount shall be apportioned to each Annual Conference to be raised for the use of the Board, and to counsel and direct the Board in the general administration of its affairs. It shall have authority, for neglect of official duties, or for other cause, to declare vacant the seat of any member of the Board of Managers. If a vacancy shall occur in the General Committee by death, resignation, removal from the District, or otherwise, the Bishops shall fill it. Expenses incurred by this Committee in the discharge of its duties shall be paid by the Treasurer of the Board.

V. Duties of District Superintendents and Pastors

¶ 432, § 1. Each District Superintendent shall, as early in the Conference year as possible, inform each Pastor in his District of the amount to be raised in

his Charge, and he shall also inquire at the third Quarterly Conference if the amount asked for has been raised, and if not raised, he shall urge that it be raised before the close of the Conference year.

§ 2. At the last Quarterly Conference of each year, a committee of not less than three nor more than nine shall be appointed, of which the Pastor shall be the chairman, to be called the Committee on Freedmen's Aid, whose duty it shall be to aid in carrying into effect the provisions of the Discipline and the plans of the Officers and managers of the Society for the support of this cause, so that at least the amount asked for each year in the Charge shall be secured. The committee shall also see that information concerning this work is diffused among the people, using as one means for this purpose the literature published by the Society.

¶ 433. The Pastor once a year shall present the claims of this work to his people, and ask contributions for the support of the same, and the Committee on Freedmen's Aid shall coöperate in securing and collecting these contributions. The Pastor shall preach, or cause to be preached, a sermon on the occasion. He shall report to the Annual Conference the amount collected for this cause, and the collection shall be published in a column of the General Minutes, and also in the minutes of the Annual Conference.

CHAPTER XI

DENOMINATIONAL FUNDS

I. Chartered Fund

¶ **434.** To make further provision for distressed Effective Ministers, for the families of Effective Ministers, for Superannuated and Worn-out Ministers, and for the widows and orphans of Ministers, there shall be a Chartered Fund, to be supported by the voluntary contributions of our friends; the principal stock of which shall be funded under the direction of Trustees chosen by the General Conference, and the interest applied under the direction of the General Conference, according to the following regulations, namely:

§ 1. The District Superintendents and the Pastors shall be collectors and receivers of subscriptions, etc., for this Fund.

§ 2. The money shall, if possible, be conveyed by bills of exchange, or otherwise, through the means of the post, to the General Publishing Agents, who shall pay it to the Trustees of the Fund. Otherwise it shall be brought to the ensuing Annual Conference.

§ 3. The interest shall be divided into as many equal parts as there are Annual Conferences, and each Annual Conference shall have authority to draw one of these parts out of the Fund; and if one or more Conferences shall draw out of this Fund in any

given year less than one of these parts, then in such case or cases the other Annual Conferences, held in the same year, shall have authority, if they judge it necessary, to draw out of the Fund such surplus of the interest as has not been applied by the former Conferences. The Bishops shall bring the necessary information of the state of the interest of the Fund, respecting the year in question, from Conference to Conference.

§ 4. All drafts on the Chartered Fund shall be made on the Treasurer of the said Fund, by order of the Annual Conference, signed by the President and countersigned by the Secretary of the said Conference.

§ 5. The money subscribed for the Chartered Fund may be lodged, on proper securities, in the respective States in which it has been subscribed under the direction of deputies living in such States respectively; *provided*, such securities and such deputies be proposed as shall be approved by the Trustees in Philadelphia, and the stock in which it is proposed to lodge the money be sufficiently productive to give satisfaction to the Trustees.

¶ 435. The Board of Trustees shall have power to fill any vacancy or vacancies that may occur by death, resignation, or otherwise, subject, however, to the approval of the first General Conference that may be held after such vacancy or vacancies shall have occurred.

II. Trustees, Methodist Episcopal Church

¶ 436. There shall be an incorporated Board of Trustees of the Methodist Episcopal Church, located at Cincinnati, composed of twelve members, divided

into classes of three Ministers and three Laymen each. The term of office shall be eight years. Each General Conference shall elect one class, and fill vacancies caused by death, resignation, cessation of membership in the Church, or otherwise. Vacancies occurring in the interval of the General Conference shall be filled for the remainder of the quadrennium by the Bishops.

¶ **437.** This Board shall hold in trust, for the benefit of the Methodist Episcopal Church, any and all donations, bequests, grants, and funds in trust, etc., that may be given or conveyed to said Board, or to the Methodist Episcopal Church, as such, for any benevolent object; and to administer the said funds, and the proceeds of the same, in accordance with the directions of the donors, and the interests of the Church as contemplated by said donors, under the direction of the General Conference; *provided*, that any sums thus donated or bequeathed, but not specially designated for any benevolent object, shall be appropriated to the "Permanent Fund"; and *provided*, also, that the Board shall not be required to accept any gift, bequest, or trust to which may be attached conditions that appear to the Board to be unreasonable, or likely to produce embarrassment. Having accepted in good faith, under the conditions imposed, any gift or bequest in trust for any one or more of the benevolent societies or other institutions under the patronage or direction of the Church, the Board shall be responsible only for the careful and economical administration of the same, and shall not be held to account to the beneficiary or beneficiaries thereof either for the fund or for a continuous income therefrom or interest thereon, beyond what

may be secured through fidelity and diligence; and all necessary expenses arising from the care or administration of any trust shall be charged to the same.

¶ **438.** When any such donation, bequest, grant, or trust is made to this Board, or to the Church, it shall be the duty of the Pastor within the bounds of whose Charge it is made to give an early notice thereof to the Board, which shall proceed without delay to take possession of the same, according to the provisions of its Charter.

¶ **439.** This corporation shall make a full report to each General Conference, in which shall be shown the funds and properties held in trust, and the receipts and disbursements during the quadrennium, all to be duly attested by a public accountant employed for the purpose.

¶ **440.** There shall be a Fund known as "The Permanent Fund," to be held by the Trustees of the Methodist Episcopal Church, the principal of which shall be intact forever, and which shall be invested by said Trustees on first-class securities, and at as favorable rates as can be legally secured.

¶ **441.** It shall be the duty of all Ministers to obtain, as far as practicable, contributions to said Fund, by donations, bequests, and otherwise.

¶ **442.** The interest accumulating from said Fund shall be subject to the order of the General Conference for the following purposes: 1. To pay the expenses of the General Conference. 2. To pay the expenses of Delegations appointed by the General Conference to Corresponding Bodies. 3. To make up any deficiencies in the salaries of the Bishops. 4. To relieve the necessities of the Superannuated and

Worn-out Ministers, and the widows and children of those who have died in the work.

III. Auditing and Bonding

¶ **443.** All persons holding trust funds, either of an Annual or the General Conference, shall be bonded in a reliable company in a good and sufficient sum, as the Conference may direct, and said Conference shall pay the expense of said bonds. These accounts shall be audited at least once a year.

CHAPTER XII

CHURCH TEMPERANCE SOCIETY

¶ **444,** § 1. In order to make more effectual the efforts of the Church to create public sentiment and crystallize the same into successful opposition to the organized traffic in intoxicating liquors, the General Conference hereby authorizes the organization of "The Temperance Society of the Methodist Episcopal Church," under the following Constitution:

CONSTITUTION

§ 2. ARTICLE I. The object of this Society is to promote voluntary total abstinence from all intoxicants and narcotics by the members of the Church, Sunday School, and Epworth League, and the speedy enactment of statutory and constitutional laws prohibiting the traffic in alcoholic liquors.

§ 3. ARTICLE II. The management of the Society shall be vested in a Board of Managers, consisting

of a Bishop, who shall be President, and fifteen persons residing in the territory in, near or convenient of access to Chicago, who shall be nominated by the Bishops and elected by the General Conference.

The Board of Managers shall meet annually, and at such annual meetings may fill vacancies in the Board, caused by death, resignation or other reason.

§ 4. ARTICLE III. The Officers of the Board shall be a President, Vice-President, Secretary, and Treasurer. The President shall be chosen out of its own number by the Board of Bishops. The other Officers shall be elected by the Board of Managers at the first meeting thereof, which shall be held within two months after the adjournment of the General Conference, at which said Board shall have power to fill any vacancies in these offices other than that of President. The central office of the Society shall be located at Chicago, Illinois. The Board of Managers shall have power to enact such By-laws as it may deem necessary for its own government, and to employ such representatives of its work as it may deem necessary.

§ 5. ARTICLE IV. It shall be the duty of the Board of Managers to officially represent the Church in every wise movement for the promotion of voluntary personal total abstinence, and to secure legal prohibition of the liquor traffic; to publish, approve, and distribute literature on the liquor traffic, the use of narcotics and manufactured articles containing a large percentage of alcoholic spirits; to devise such plans and make such advices as shall enable the Church to most successfully oppose and overthrow this great foe of society, the legalized liquor traffic; to make such use of the money received into its

treasury as the work demands; to publish annually a report of its work, and make a quadrennial report to the General Conference.

§ 6. ARTICLE V. Each Annual Conference shall form within its bounds a Conference Temperance Society, which shall elect its own officers and otherwise regulate its own administration. It shall elect a Temperance Committee in each District Superintendent's District, consisting of the District Superintendent and two others nominated by the District Superintendents and elected by the Conference.

It shall be the duty of the District Committee to coöperate with other reliable temperance movements, and to give all possible aid to No-License campaigns. At each session of the Annual Conference a Conference anniversary or mass meeting shall be held in the interest of temperance and prohibition.

§ 7. ARTICLE VI. It is recommended that Pastors, with the aid of the Committee on Temperance, present once in the year to each Congregation the cause of temperance, and ask a public collection and contribution for the support of the same; which collections and contributions shall be paid over to the Treasurer of the Temperance Society and reported to the Annual Conference in the same manner that other collections are reported. It shall be the duty of the Pastor to see that each Sunday School is organized into a Temperance Society, that temperance instruction is imparted, and that as far as possible the members of the School are pledged to total abstinence. It shall be the duty of the District Superintendent at the Fourth Quarterly Conference to inquire whether the needs and requirements of this Article have been observed.

CHAPTER XIII

EPWORTH LEAGUE

I. Constitution

¶ 445, § 1. For the purposes of promoting intelligent and vital piety among the young people of our Churches and Congregations, and of training them in works of mercy and help, there shall be an organization under the authority of the General Conference of the Methodist Episcopal Church and governed by the following Constitution:

CONSTITUTION

§ 2. ARTICLE I. *Name.* The title of this organization shall be "The Epworth League of the Methodist Episcopal Church."

§ 3. ARTICLE II. *Object.* The object of the League is to promote intelligent and vital piety in the young members and friends of the Church, to aid them in the attainment of purity of heart and constant growth in grace, and to train them in works of mercy and help.

§ 4. ARTICLE III. *Organization.* With a view of carrying out the objects of the League, the Chapters and such other Young People's Epworth Societies as

may be approved by the Quarterly Conferences shall be organized into District Superintendents' District Leagues, and may also be formed into General Conference District Leagues. Other groupings may be arranged for the advantage of the work, such as Annual Conference Leagues, State Leagues, City Leagues, etc. The Chapter shall be under the control of the Quarterly Conference and Pastor. Any Young People's Society may become an affiliated Chapter of the Epworth League; *provided*, it adopt the aims of the League, that its President and Officers and general plans of work are approved by the Pastor and Official Board or Quarterly Conference, and that it is enrolled at the Central Office.

§ 5. ARTICLE IV. *Government.* The management of the Epworth League shall be vested in the Board of Control, which shall be appointed by the Board of Bishops, and shall consist of a Bishop, who shall be President of the Epworth League and of the Board of Control, and one member from each General Conference District. If the number of the General Conference Districts be odd, the Bishops shall appoint one member at large, in order that there may be an equal number of Laymen and Ministers. The Editor of the *Epworth Herald*, the General Secretary of the Epworth League, the German Assistant Secretary, and the Assistant Secretary for Colored Conferences shall be advisory members of the Board of Control. The Board of Control shall meet four times in each quadrennium.

§ 6. ARTICLE V. *Officers.* The Officers of the League shall be a President, a Vice-President, a General Secretary, and a Treasurer. The President shall be chosen as hereinbefore provided. The Vice-President

shall be chosen by the Board of Control from its own body. The General Secretary shall be elected by the General Conference, and shall be the executive officer of the League. He shall have charge of the correspondence, and shall keep the records of the League, and perform such other duties as the Board of Control may direct. The Editor of the *Epworth Herald* shall be elected by the General Conference, and shall perform such duties as relate to the editorial departments of Epworth League publications. The Treasurer shall be elected by the Board of Control.

All these Officers shall be elected quadrennially, and shall hold office until their successors are chosen.

Vacancies in any of the above-named positions, except the Presidency and the Editorship of the *Epworth Herald*, shall be filled by the Board of Control.

§ 7. ARTICLE VI. *German Assistant Secretary.* The Editor of *Haus und Herd* is constituted the German Assistant Secretary of the Epworth League.

§ 8. ARTICLE VII. *Assistant Secretary for Colored Conferences.* There shall be an Assistant Secretary of the Epworth League for work within colored Conferences, to be elected quadrennially by the Board of Control, who shall perform such duties as the Board of Control may direct.

§ 9. ARTICLE VIII. *Finances.* The salary of the Editor of the *Epworth Herald* shall be fixed by the Book Committee and paid by the Book Concern. The salaries of the General Secretary and Assistant Secretary for work within colored Conferences shall be fixed by the Board of Control; and shall be paid, together with such administrative expenses as may be authorized by the Board of Control, and in such amount as the Board of Control may designate, from

contributions by the Local Chapters, and the profits on Epworth League publications and supplies.

§ 10. ARTICLE IX. *Central Office.* The Central Office of the Epworth League shall be in Chicago, Illinois.

§ 11. ARTICLE X. *Local Constitution.* The Constitution for Local Chapters shall be determined by the Board of Control; *provided,* however, that no enactment shall be made which shall in any manner conflict with this General Constitution.

§ 12. ARTICLE XI. *By-Laws.* The Board of Control shall have power to enact such By-Laws for its own government as will not conflict with this Constitution.

§ 13. ARTICLE XII. *Amendments.* This Constitution shall be altered or amended only by the General Conference.

II. Duties of the President

¶ 446. The President of an Epworth League Chapter must be a member of the Methodist Episcopal Church, and shall be elected by the Chapter and confirmed by the Quarterly Conference, of which body he shall then become a member if approved by it for membership therein. It shall be his duty to present to the Quarterly Conference a report of his Chapter, together with such other information as the Conference may require and he may be able to give.

III. Duties of District Superintendents and Pastors

¶ 447. It shall be the duty of the District Superintendents when holding District or Quarterly Confer-

ences to inquire into the condition of Epworth League Chapters and such other Young People's Societies as may be under the control of the Quarterly and District Conferences, and to ascertain whether they are conducting their affairs in harmony with the purpose and Discipline of the Methodist Episcopal Church.

¶ **448.** It shall be the duty of Pastors to organize if possible, and to maintain, if practicable, Chapters of the Epworth League.

CHAPTER XIV

METHODIST BROTHERHOOD

CONSTITUTION

¶ **449,** § 1. ARTICLE I. *Name.* This organization shall be called the Methodist Brotherhood.

§ 2. ARTICLE II. *Object.* The aim of this organization is to effect the mutual improvement of its members by religious, social, literary, and physical culture; to promote the spirit and practice of Christian brotherhood; to increase fraternal interest among men; to develop their activity in all that relates to social, civic, and industrial betterment, and to build up the Church by leading men into its communion and fellowship.

§ 3. ARTICLE III. *Membership.* All men's organizations of whatever name, existing in Methodist Churches, or that may hereafter exist, approved by the Quarterly Conference, are recognized as Chapters of the Methodist Brotherhood, and upon application

for and adoption of the Constitution, shall be enrolled as active Chapters. Constitutions of Local Chapters shall be in accord with the general Constitution.

§ 4. ARTICLE IV. *Officers.* The Officers shall be a President, five Vice-Presidents, a Recording Secretary, a General Secretary, and a Treasurer.

§ 5. ARTICLE V. *Managing Board.* 1. The Managing Board shall consist of three Bishops of the Methodist Episcopal Church, who shall be appointed biennially by the Board of Bishops; the General Officers of the Brotherhood; one member from each General Conference District, and seven additional members at large, who shall be elected by the General Convention, as hereinafter provided; and such other members as may be elected by affiliating Methodist bodies; all of whom shall hold office for two years, or until their successors are chosen. Vacancies in the Managing Board shall be filled by the Board.

2. Seven members shall constitute a quorum.

3. Regular meetings of the Managing Board shall be held in May and November of each year.

4. Any general Men's Organization, in any Branch of Ecumenical Methodism which unites with the Methodist Brotherhood, shall have such representation on the Managing Board as the members of said Board may approve.

§ 6. ARTICLE VI. *General Convention.* 1. The General Convention shall be held biennially, or otherwise, at such time and place as the Managing Board shall direct.

2. Each active Chapter shall be entitled to representation in the General Convention by one accredited delegate, and by one additional accredited delegate for each fifty members in excess of the first fifty.

The General Officers, the Managing Board, and the Annual Conference Presidents and Secretaries shall also be delegates to the General Convention.

§ 7. ARTICLE VII. *Elections.* The Officers shall be elected at the General Convention by ballot, and shall hold office for two years, or until their successors are elected and have qualified. The Officers shall perform the duties usually devolving upon their respective offices. Vacancy in office shall be filled by the Managing Board.

§ 8. ARTICLE VIII. *Conference Organization.* Delegates from Local Chapters of the Methodist Brotherhood are empowered to organize Annual Conference and District Conventions, which shall elect their own Officers. The Conference President and Secretary, with the District Vice-Presidents and District Superintendents, shall constitute an Executive Committee for the Conference. Until these organizations shall have been perfected, or in case of default, the Managing Board shall appoint the Conference President and Secretary, and the Conference President shall appoint the District Vice-Presidents and Secretaries.

§ 9. ARTICLE IX. *Amendments.* This Constitution may be amended at any regular General Convention by a two-thirds vote, provided that the proposed amendment shall have been previously submitted in writing, and referred to the Managing Board, who shall report the same to the Convention with its recommendation.

PART IX

BOUNDARIES

I. DETERMINING BOUNDARIES

II. BOUNDARIES OF CONFERENCES

III. BOUNDARIES OF CONFERENCES AND MISSIONS

IV. ENABLING ACTS

CHAPTER I

DETERMINING BOUNDARIES

¶ 450. The General Conference shall appoint a Committee on Boundaries, consisting of two members, one Minister and one Layman, from each Annual Conference, to be nominated by the delegations severally, over which one of the Bishops shall preside, of which one of the General Conference Secretaries shall be the Secretary, and of which Committee thirty-five shall be a quorum. All matters pertaining to Conference lines shall be referred to this Committee; and when the Committee shall have fixed the boundaries of all the Conferences, it shall submit its report to the General Conference, which shall immediately act upon the same as a whole without amendment and without debate; *provided*, however, that in accordance with the provisions of ¶ 89, § 5, a Central Mission Conference may fix the boundaries of the Annual Conferences within its bounds, the General Conference first having determined the number of Annual Conferences that may be allowed in that field.

¶ 451. Any two or more Conferences which may be mutually interested in the readjustment of their common boundaries may at any time raise a Joint Commission, consisting of five members from each Conference directly interested, and the decision of such Joint Commission, in which it shall be necessary for a majority of the five members representing each of said Conferences to concur, when it shall be

approved by the Bishop or Bishops who may preside at these Conferences at their sessions next ensuing, shall be final. But if the Commission so appointed shall fail to agree, or if the presiding Bishop shall not concur, then the case, with a statement of the facts, together with the records of the Commission, shall come to the General Conference for final adjudication.

¶ **452.** No petition, resolution, or memorial involving change of boundaries of Annual Conferences or Mission Conferences, or the division or absorption of Annual Conferences or Mission Conferences, or the organization of new Annual Conferences or Mission Conferences out of the territory already occupied by organized Conferences, shall be entertained by the Committee on Boundaries until notice shall have been given by the Annual Conference or Conferences, the Mission Conference or Missions desiring such change, or by a majority of the District Superintendents and Mission Superintendents thereof, to all of the Annual Conferences and Mission Conferences affected thereby; *provided*, however, that upon a petition of a majority of the delegates representing the Annual Conference or Conferences to be affected thereby, the Committee on Boundaries may adjust the matters involved in said petition, subject to the approval of all the Annual and Mission Conferences named in such petition at their annual session next succeeding the General Conference.

CHAPTER II

BOUNDARIES OF CONFERENCES

I. United States and Territories

¶ 453, § 1. ALABAMA CONFERENCE shall include the work among the white people in the State of Alabama and in that part of the State of Florida west of the Apalachicola River; and also the work among the white people within the territory of the Upper Mississippi Conference.

§ 2. ARKANSAS CONFERENCE shall include the work among the white people in the State of Arkansas and in that part of the State of Oklahoma east of and adjacent to the Port Arthur & Gulf Railroad, along the west line of the State of Arkansas.

§ 3. ATLANTA CONFERENCE shall include the colored work in that part of the State of Georgia not included in the Savanah Conference.

§ 4. AUSTIN CONFERENCE shall include the white work in the State of Texas, except El Paso County and that portion north and east of a line beginning at Galveston, thence to Ennis, with the Gulf, Colorado & Santa Fé and the Houston & Texas Central Railways as the boundary; all intermediate points to be in the Austin Conference: from Ennis to Red River, with the Texas Midland and Frisco Railways as the boundary, all intermediate points to be in the Gulf Conference.

§ 5. BALTIMORE CONFERENCE shall include the District of Columbia, the Western Shore of Maryland, except that part of Garrett County lying west of the

dividing ridge of the Alleghany Mountains and Grantsville and Swanton; so much in the State of Pennsylvania as lies within the Hancock, Flintstone, Union Grove, and Hyndman Circuits; and that part of the State of Virginia embraced between the Wilmington and West Virginia Conferences, excepting Bayard, Blaine, and Gormania.

§ 6. BLUE RIDGE CONFERENCE shall include the work among the white people in the State of North Carolina not included in the Atlantic Mission Conference, and also twelve counties of the State of South Carolina, as follows: Oconee, Pickens, Greenville, Spartanburg, York, Chester, Union, Anderson, Laurens, Abbeville, Newberry, and Fairfield.

§ 7. CALIFORNIA CONFERENCE shall include that part of the State of California lying west of the summit of the Sierra Nevada Mountains, and north of the northern boundary of the Southern California Conference.

§ 8. CALIFORNIA GERMAN CONFERENCE shall include the German work within the State of California.

§ 9. CENTRAL ALABAMA CONFERENCE shall include the colored work in the State of Alabama and that part of Florida west of the Apalachicola River.

§ 10. CENTRAL GERMAN CONFERENCE shall comprise the German work within the States of Ohio, West Virginia, Michigan, and Indiana except those appointments which belong at present to the Chicago German Conference; also the German work in Western Pennsylvania, and in the Southern States not included in the East German, Saint Louis German, and Southern German Conferences, exclusive of Emmanuel Church, Williams County, Ohio.

§ 11. CENTRAL ILLINOIS CONFERENCE shall embrace

that part of the State of Illinois north of the Illinois Conference and south of the following lines, namely: Beginning on the Mississippi River at Albany; thence southeasterly to the northwest corner of Bureau County; thence east to the southwest corner of Lee County; thence south to the Chicago, Burlington & Quincy crossing of the Chicago, Rock Island & Pacific Railway; thence along said railway to Bureau Junction; thence to the Illinois River; thence up said river to the mouth of the Kankakee River, leaving Albany, Leon, and Ottawa in the Rock River Conference, and Bureau Junction in the Central Illinois Conference; thence up the Kankakee River to a point directly west of the north line of Kankakee County; thence east to the Indiana line.

§ 12. CENTRAL MISSOURI CONFERENCE shall include the colored work in the States of Missouri, Iowa, and that part of the State of Illinois lying west of the following line: Beginning at the city of Cairo, and running north along the Illinois Central Railroad to the city of Mendota, and including all of the towns on said line of railroad; thence north to the Wisconsin State line, and thence west along said State line to the Mississippi River.

§ 13. CENTRAL NEW YORK CONFERENCE shall be bounded on the west by the west lines of the towns of Williamson, Marion and Palmyra, in Wayne County, and of the towns of Farmington and Canandaigua, in Ontario County, and of Yates and Schuyler Counties, and of the towns of Hornby and Caton, in Steuben County; and in the State of Pennsylvania by the railroad running from Lawrenceville to Blossburg, including Mansfield and Blossburg Charges; on the south by Central Pennsylvania Conference; on the

east by Wyoming and Northern New York Conferences; on the north by Northern New York Conference and Lake Ontario.

§ 14. CENTRAL OHIO CONFERENCE shall be bounded on the north by the north line of the State of Ohio; on the east by the North Ohio Conference, excluding Asbury Church, in Delaware; on the south by the Springfield branch of the Cleveland, Columbus, Cincinnati & Indianapolis Railroad to the west line of the Ohio Conference, yet so as to include Marysville; thence to the west line of the State of Ohio, by the north line of the Cincinnati Conference; and on the west by the west line of the State of Ohio, inclusive of Emmanuel Church, Williams County, Ohio.

§ 15. CENTRAL PENNSYLVANIA CONFERENCE shall be bounded as follows: On the south by the State line from the Susquehanna River to the west boundary of Bedford County, excepting so much of the State of Pennsylvania as is included in the Baltimore Conference; on the west by the west line of Bedford, Blair and Clearfield Counties, including New Washington Circuit and excluding so much of Clearfield County as is embraced in the Erie Conference, and a line from the north of Clearfield County to Saint Marys; on the north by a line extending from Saint Marys eastward to Emporium, including Keating Summit Circuit; thence by the southern boundary of Potter and Tioga Counties, including Austin, Costello, Wharton Circuit, Cross Fork, Hammersley Fort Circuit, Hoytville, Blackwell, and Liberty Valley Circuits; thence through Sullivan County north of Laporte to the west line of Wyoming County; thence on the east by the present limits of the Wyoming Conference, being the east line of Sullivan County, to the north

line of Columbia County; thence a line southeasterly through Luzerne County to the north line of the Philadelphia Conference, near White Haven; thence on the south by the northern line of Carbon, Schuylkill, and Dauphin Counties to the Susquehanna River, including Hickory Run, Weatherly, Beaver Meadows, and Ashland; and thence by the Susquehanna River to the place of beginning, including Harrisburg.

§ 16. CENTRAL SWEDISH CONFERENCE shall include all of the Swedish work within the States of Illinois, Indiana, and Ohio, the city of Racine, in the State of Wisconsin, and also the Swedish work in the State of New York west of the Genesee River, and in the State of Pennsylvania west of the Susquehanna River.

§ 17. CENTRAL TENNESSEE CONFERENCE shall include the work among the white people in all that part of the State of Tennessee west of and excluding the counties of Marion, Grundy, Van Buren, Cumberland, and Fentress.

§ 18. CHICAGO GERMAN CONFERENCE shall include the German work in the State of Wisconsin, except those appointments along the Mississippi River, and in that part of the State of Illinois north of an east and west line passing along the north line of the city of Bloomington, excepting the territory now in the Saint Louis German Conference, and east of a north and south line passing through the city of Freeport; and in that part of the State of Indiana west of the line between the counties of Saint Joseph and Elkhart, and north of the line between Stark and Pulaski Counties. It shall also include Danville, in the State of Illinois, and the Upper Peninsula of Michigan.

§ 19. CINCINNATI CONFERENCE shall be bounded on

the north by a line commencing at Union City, on the Indiana State line, running thence along the Dayton & Union Railroad to Greenville, Darke County, Ohio, including the railroad stations on the line of said railroad, and Greenville also; thence along the Panhandle Railroad to Milford Center, excluding Gettysburg, Bradford, Lockington, and Saint Paris Charges, and including the cities of Piqua and Urbana, and the Tremont City, Concord and Westville, and Kings Creek Charges; on the east by the Ohio Conference; on the south by the Ohio River; and on the west by the State of Indiana, but excluding Elizabeth, Hamilton County, Ohio, which belongs to the Indiana Conference.

§ 20. COLORADO CONFERENCE shall include the State of Colorado and Chama in New Mexico.

§ 21. COLUMBIA RIVER CONFERENCE shall include the counties of Wasco, Umatilla, Crook, Morrow, Gilliam, Sherman, and Wheeler in the State of Oregon; and all of the State of Washington east of the summit of the Cascade Mountains; and, in the State of Idaho, the counties of Shoshone, Kootenai, Latah, Nez Perces and all of Idaho County lying north of a line running parallel with the Salmon River ten miles south of said river.

§ 22. DAKOTA CONFERENCE shall include that part of the State of South Dakota lying east of the meridian 101 degrees west longitude.

§ 23. DELAWARE CONFERENCE shall include the colored work in the States of Delaware, New Jersey, and New York, excepting Saint Mark's Church, in the city of New York; all of the Eastern Shore of Virginia, and all of the States of Maryland and Pennsylvania not included in the Washington Conference.

§ 24. DES MOINES CONFERENCE shall include that part of the State of Iowa west and south of the following lines: Beginning at the southeast corner of Wayne County; thence north to the south line of Marshall County, leaving Knoxville in the Iowa Conference and the Monroe Charge in the Des Moines Conference; thence west to the southeast corner of Story County; thence north to the northeast corner of Story County; thence west to the northwest corner of Crawford County; thence south to the north line of township eighty-three; thence west to the east line of Monona County; thence south and west on the line of Monona County to the Missouri River.

§ 25. DETROIT CONFERENCE shall include that part of the State of Michigan in the Lower Peninsula east of the principal meridian as far north as the southern boundary of Roscommon County; thence west to the southwest corner of said county; thence north to the southern boundary of Charlevoix County; thence east to the southeast corner of Charlevoix County; thence north to the Straits of Mackinaw. It shall also include the Upper Peninsula.

§ 26. EAST GERMAN CONFERENCE shall embrace all the German work east of the Alleghany Mountains, including all the German work in the State of New York.

§ 27. EAST MAINE CONFERENCE shall include that part of the State of Maine not included in the Maine Conference.

§ 28. EAST OHIO CONFERENCE shall be bounded by a line beginning at the mouth of the Cuyahoga River, running easterly to the Pennsylvania State line; thence along said line to the Ohio River, including Orangeville Church; thence down said river to the

Muskingum River; thence up the Muskingum River to Dresden, excluding Marietta and Zanesville; thence northward along the Muskingum River and the Tuscarawas River to its intersection with the Ohio Canal near Zoar; thence along said canal to Lake Erie, excluding Navarre and Clinton, and including Bolivar, Akron, Newcomerstown Charge, and all the city of Cleveland lying east of the Cuyahoga River.

§ 29. EAST TENNESSEE CONFERENCE shall include the colored work in that part of the State of Tennessee which is not in the Tennessee Conference; in that part of the State of Virginia west of and including the counties of Carroll, Floyd, Montgomery, and Giles; and in the counties of Mercer, Wyoming, and McDowell, in the State of West Virginia.

§ 30. EASTERN SWEDISH CONFERENCE shall include all the Swedish work in the six New England States, the States of New Jersey and Delaware, and the territory included in the New York, New York East, and Philadelphia Conferences.

§ 31. ERIE CONFERENCE shall be bounded on the north by Lake Erie, on the east by a line commencing at the mouth of Cattaraugus Creek; thence up said creek to Gowanda, leaving said town in the Genesee Conference; thence to the Allegheny River at the mouth of the Tunungwant Creek; thence up said creek southward, excluding the city of Bradford on said creek, to the ridge dividing between the waters of Clarion and Sinnemahoning Creeks; thence southward to Mahoning Creek; thence down said creek to the Allegheny River, excluding the Milton Society, but including Valier and the Horatio Society, in the Frostburg Circuit, the Perrysville Society, in the Ringgold Circuit, the Putneyville Society, in the Put-

neyville Circuit, and those portions of the boroughs of Punxsutawney and Clayville lying south and east of Mahoning Creek; thence across said river in a northwesterly direction to the southwest corner of Lawrence County, including Wampum; thence along the Ohio State line to the place of beginning, excluding Orangeville Church.

§ 32. FLORIDA CONFERENCE shall include the colored work in the State of Florida except that part lying west of the Apalachicola River, and that part south of parallel twenty-nine.

§ 33. GENESEE CONFERENCE shall include all that part of the State of New York lying west of the Central New York Conference except that part of Chautauqua and Cattaraugus Counties which is now included in the Erie Conference. It shall also include Gowanda and Corning, in the State of New York, and so much of Tioga County, including Tioga Charge, in the State of Pennsylvania, as is not embraced in the Central New York Conference; also so much of Potter County, in the State of Pennsylvania, as is not included in Central Pennsylvania Conference; also including so much of McKean County, in the State of Pennsylvania, as is embraced in the Olean District, including the city of Bradford.

§ 34. GEORGIA CONFERENCE shall include the work among the white people in the State of Georgia.

§ 35. GULF CONFERENCE shall include our white English, Italian, and French-speaking work in the State of Louisiana; also that portion of the State of Texas, beginning at Galveston, and thence to Ennis, with the Gulf, Colorado & Santa Fé and the Houston & Texas Central Railways as the western and southern boundary, all intermediate points to be in

the Austin Conference; from Ennis to Red River with the Texas Midland and the Frisco Railways as the boundary, all intermediate points to be in the Gulf Conference; also the work among the white people within the territory of the Mississippi Conference.

§ 36. HOLSTON CONFERENCE shall include the work among the white people in that part of the State of Tennessee not included in the Central Tennessee Conference, and including that part of the State of Virginia embraced between the West Virginia and North Carolina Conferences.

§ 37. IDAHO CONFERENCE shall include all the State of Idaho not embraced in the Columbia River Conference, together with the following-named territory of the State of Oregon, namely: the counties of Baker, Malheur, Harney, Grant, Wallowa, and Union.

§ 38. ILLINOIS CONFERENCE shall include that part of the State of Illinois not within the Southern Illinois Conference, south of the following line, namely: Beginning at Warsaw, on the Mississippi River; thence to Vermont; thence to the mouth of the Spoon River; thence up the Illinois River to the northwest corner of Mason County; thence to the junction of the Central and the Chicago & Alton Railroads; thence to the southwest corner of Iroquois County; thence east to the State of Indiana, leaving Bentley, Vermont, Manito, Mackinaw Circuit, and Normal in the Central Illinois Conference, and Warsaw and Bloomington in the Illinois Conference.

§ 39. INDIANA CONFERENCE shall be bounded on the north and east by a line beginning where the National Road intersects the west line of the State of Indiana; thence along said road to Terre Haute; thence along the Vandalia Railroad to Belmont Street, West In-

dianapolis, including Locust Street Charge in Greencastle; thence north to Michigan Street; thence east to the Belt Railroad; thence north and east along said railroad to a point due west of Ninth Street; thence east to the Lafayette & Indianapolis Railroad; thence north on said railroad to the Michigan Road; thence on said road to the north line of Marion County; thence east on said county line to the northeast corner of said county; thence south on the east line of said county to the National Road; thence east on said road to the State line; on the east by the State of Ohio, including Elizabeth, Hamilton County, Ohio; on the south by the Ohio River, and on the west by the State of Illinois.

§ 40. IOWA CONFERENCE shall be bounded on the east by the Mississippi River; on the south by the Missouri State line; on the west and north by a line commencing at the southwest corner of Appanoose County; thence north to Marshall County, leaving Knoxville in the Iowa Conference and Monroe in the Des Moines Conference; thence on the south line of Marshall County due east to Iowa River; thence down said river to Iowa City; thence on the Chicago, Rock Island & Pacific Railroad to Davenport, leaving Davenport and Iowa City in the Upper Iowa Conference, and all intermediate towns in the Iowa Conference.

§ 41. KANSAS CONFERENCE shall include that portion of the State of Kansas lying east of the sixth principal meridian and north of the south line of township sixteen, including the towns of Pomona and Quenemo, lying south of said line, but excluding Louisburg, Ottawa, and Baldwin, lying north of said line, and Solomon City Circuit, lying east of the sixth meridian.

§ 42. KENTUCKY CONFERENCE shall include the work among the whites in the State of Kentucky.

§ 43. LEXINGTON CONFERENCE shall include the colored work in the States of Kentucky, Ohio, Michigan, Indiana, and Illinois, excepting so much of the State of Illinois as is included in the Central Missouri Conference.

§ 44. LINCOLN CONFERENCE shall include all the work among the colored people in the States of Nebraska, Kansas, Oklahoma, and Colorado.

§ 45. LITTLE ROCK CONFERENCE shall include the colored work in the State of Arkansas.

§ 46. LOUISIANA CONFERENCE shall include the colored work in the State of Louisiana.

§ 47. MAINE CONFERENCE shall include that part of the State of Maine west of the Kennebec River, from its mouth to the great bend below Skowhegan, and of a line running thence north to the State line; including Skowhegan and Augusta and that part of the town of Winslow north of Sebasticook River, and also that part of New Hampshire east of the White Hills and north of the waters of Ossipee Lake, and the towns of Gorham and Berlin.

§ 48. MICHIGAN CONFERENCE shall include the State of Michigan in the Lower Peninsula west of the principal meridian as far north as the southern boundary of Roscommon County; thence west to the southwest corner of said county; thence north to the southern boundary of Charlevoix County; thence east to the southeast corner of said county; thence north to the Straits of Mackinaw, including Mackinaw City.

§ 49. MINNESOTA CONFERENCE shall include that part of the State of Minnesota lying south of the following line: Beginning at the eastern boundary of the State

at the northeast corner of Washington County; thence running west to the northwest corner of said county; thence south to the northeast corner of Ramsay County; thence following the line of Ramsay County to where it strikes the east line of Hennepin County; thence following the east and south lines of Hennepin County to the point where the Hastings & Dakota Railroad crosses the line of said county; thence following the said Hastings & Dakota Railroad to Granite Falls; thence west on a town line to the western boundary of the State; all towns on the Hastings & Dakota Railroad to be in the Northern Minnesota Conference.

§ 50. MISSISSIPPI CONFERENCE shall include all of the colored work in the State of Mississippi south of a line beginning at the northeast corner of Kemper County, and running along the northern border of said county, and of the counties of Neshoba, Leake, Madison, Yazoo, Sharkey, and Issaquena to the Mississippi River.

§ 51. MISSOURI CONFERENCE shall include so much of the State of Missouri as lies north of the Missouri River.

§ 52. MONTANA CONFERENCE shall include all that part of the State of Montana not included in the North Montana Conference; also the National Park, and that part of North Dakota lying between the Missouri and Yellowstone Rivers.

§ 53. NEBRASKA CONFERENCE shall include all that part of the State of Nebraska lying south of the Platte River and east of the west line of range twelve west of the sixth principal meridian.

§ 54. NEW ENGLAND CONFERENCE shall include all the State of Massachusetts east of the Green Moun-

tains not included in the New Hampshire and the New England Southern Conferences.

§ 55. NEW ENGLAND SOUTHERN CONFERENCE shall include that part of the State of Connecticut lying east of the Connecticut River, the State of Rhode Island, with the town of Blackstone, in Massachusetts, and that part of the State of Massachusetts south of the towns of Wrentham, Walpole, Dedham, Milton and Quincy.

§ 56. NEW HAMPSHIRE CONFERENCE shall include the State of New Hampshire, except that part within the Maine Conference; also that part of the State of Massachusetts northeast of the Merrimac River except that part of Lowell north of the Merrimac.

§ 57. NEW JERSEY CONFERENCE shall include that part of the State of New Jersey lying south of the following line, namely: Commencing at Raritan Bay; thence up said bay and river to New Brunswick; thence along the turnpike road to Lambertville on the Delaware, including the city of New Brunswick and Lambertville Station.

§ 58. NEW YORK CONFERENCE shall consist of the territory now in the New York, Poughkeepsie (including Gaylordsville), Newburgh, and Kingston Districts.

§ 59. NEW YORK EAST CONFERENCE shall include Long Island; those charges in Manhattan and Bronx east of South Ferry, Whitehall Street, Broadway, Park Row, Chatham Square, Bowery, Third Avenue to Pelham Avenue; west to Harlem Railroad track; north to Mount Vernon; thence including Mount Vernon, New Rochelle, Mamaroneck, Harrison, and all between them and Long Island Sound to the State of Connecticut; thence following the State line, including

Pound Ridge but excluding Gaylordsville, to Sharon Township; east to the Housatonic River; north to Canaan Township; east to Winchester, excluding North Goshen; north to State line; east to the Connecticut River, and following the river to the Sound.

§ 60. NEWARK CONFERENCE shall include that part of the State of New Jersey not included in the New Jersey Conference, with the Borough of Richmond, city of New York, in the State of New York, and such portions of Rockland, Orange, and Sullivan Counties, in the State of New York, as lie south and west of a line extending from Tompkins Cove, on the Hudson River, intersecting the New Jersey State line at a point south of Sloatsburg; thence along said State line to the Wallkill River; thence due north, intersecting the Erie Railroad at a point west of Middletown; thence in a northwesterly direction to a point where the Port Jervis & Monticello Railroad crosses the northern line of Forestburg Township, in Sullivan County; thence southwest to a point on the Delaware River below Lackawaxen, in Pennsylvania; also such portions of Pike and Monroe Counties, in the State of Pennsylvania, as lie north of the Philadelphia Conference and east of the Wyoming Conference, the same being now included in the Matamoras, Milford, Dingmans, and Coolbaugh Charges.

§ 61. NORTH CAROLINA CONFERENCE shall include the colored work in the State of North Carolina and in that part of the State of Virginia lying south of a line beginning at Cape Henry and running to Hampton Roads; thence with Hampton Roads to the James River; thence with the southern bank of the James River to Chesterfield County; thence with the northern boundary of the following counties: Prince

George, Dinwiddie, Nottoway, Prince Edward, Charlotte, and Halifax, to the northeast corner of Pittsylvania; thence in a southwesterly direction to the northeast corner of Henry; thence with the county lines of Pittsylvania, Franklin, and Bedford to the corner of Bedford and Roanoke; thence with the Blue Ridge Mountains to the North Carolina line.

§ 62. NORTH DAKOTA CONFERENCE shall include the State of North Dakota.

§ 63. NORTH INDIANA CONFERENCE shall be bounded on the north by the State of Michigan; on the east by the State of Ohio, including Union City; on the south by the National Road from the State line west to Marion County; thence north to the northeast corner of said county; thence west to the Michigan Road; on the west by said Michigan Road to South Bend; and thence by the Saint Joseph River to the Michigan State line, including Logansport and all the towns on the National Road east of Indianapolis.

§ 64. NORTH MONTANA CONFERENCE shall include that part of Montana herein described: Start at Buford; thence up the Missouri River to the Musselshell; next to Copperopolis, including the same; thence along the main divide of the Belt Mountains to a point opposite Rock Creek; thence up said creek to Dearborn River, including Flathead County; thence along the Canadian line east to Dakota, and south to the point of departure.

§ 65. NORTH NEBRASKA CONFERENCE shall include all that part of the State of Nebraska lying north of the Platte River and east of the west line of range twelve west of the sixth principal meridian.

§ 66. NORTH OHIO CONFERENCE shall be bounded on the north by the Ohio State line; on the east by the

Ohio Canal to its intersection with the Tuscarawas River, excluding that part of Akron west of the Ohio Canal; thence by that river and the Muskingum River to Dresden, excluding Newcomerstown Charge and including Utica, Homer, and Galena Circuits and excluding Stratford; on the west by the main road passing through Delaware and Marion to Upper Sandusky, and by the Sandusky River to its mouth; thence due north to the State line, including the towns of Tiffin, Port Clinton, and Lakeside and excluding so much of the town of Delaware as lies west of Sandusky Street, yet including Asbury Church in the city of Delaware; also excluding the towns of Marion, Fremont, and Upper Sandusky.

§ 67. NORTHERN GERMAN CONFERENCE shall include the German work in the States of Minnesota and North Dakota, and also appointments in the State of Wisconsin along the Mississippi River north of the city of La Crosse which are not included in the Chicago German Conference.

§ 68. NORTHERN MINNESOTA CONFERENCE shall include all of the State of Minnesota not included in the Minnesota Conference.

§ 69. NORTHERN NEW YORK CONFERENCE shall include so much of the county of Franklin as is not within the Troy Conference, and the counties of Saint Lawrence, Jefferson, Lewis, Oneida, and Herkimer, and all of Oswego County except Phœnix, and so much of the county of Madison as lies on and east of the New York, Ontario and Western Railroad, together with Cherry Valley, Springfield, and Richfield Springs in Otsego County, Saint Johnsville in Montgomery County, and Lassellsville, Oppenheim, and Stratford in Fulton County.

§ 70. NORTHERN SWEDISH CONFERENCE shall include all of the Swedish work in Minnesota, Northern Michigan, Wisconsin, except Racine, North Dakota, and that part of Montana lying east of the Rocky Mountains.

§ 71. NORTHWEST GERMAN CONFERENCE shall include the German work in the State of South Dakota; and in that part of the State of Iowa north of an east and west line passing along the south line of the city of Clinton; and in that part of the State of Illinois lying west of the Chicago German Conference; and all appointments in the State of Wisconsin south of and including the cities of La Crosse and Tomah which are not included in the Chicago German Conference.

§ 72. NORTHWEST INDIANA CONFERENCE shall be bounded on the north by Lake Michigan and the State line; on the east by the Saint Joseph River and the Michigan Road; on the south by the Indiana Conference; and on the west by Illinois, including all the towns on the Michigan Road except Logansport, and all the towns on the southern boundary, excluding Locust Street Charge, in Greencastle.

§ 73. NORTHWEST IOWA CONFERENCE shall include that part of the State of Iowa west of the Upper Iowa and north of the Des Moines Conferences.

§ 74. NORTHWEST KANSAS CONFERENCE shall be bounded on the west and north by the Kansas State line; on the east by the sixth principal meridian, but including the Solomon City Circuit; and on the south by the south line of township seventeen as far west as to the east line of Lane County; thence north to the north line of said Lane County; thence west to the State line.

§ 75. NORTHWEST NEBRASKA CONFERENCE shall include all that portion of the State of Nebraska lying west of the west line of range twelve west of the sixth principal meridian, and north of the sixth standard parallel north, including such portions of Sheridan, Boxbutte, and Sioux Counties as are south of such line.

§ 76. NORWEGIAN AND DANISH CONFERENCE shall include all the work among the Norwegians and Danes between the Alleghany and Rocky Mountains.

§ 77. OHIO CONFERENCE shall be bounded as follows: Commencing on the Muskingum River north of Dresden; thence down said river to the Ohio River, including Zanesville and Marietta; thence down the Ohio River to the mouth of Ohio Brush Creek; thence north to the southeast corner of Fayette County; thence northwest to the west line of Fayette County, not including Center Church; thence north on the west line of Fayette and Madison Counties to the Springfield Branch of the Cleveland, Columbus, Cincinnati & Indianapolis Railroad, leaving Vienna, Dunbarton, and Sinking Spring Circuits west of said line; thence east on the southern boundaries of Central Ohio and North Ohio Conferences to the place of beginning, including Milford and Stratford, and Saint Paul's Charge, Delaware, Ohio.

§ 78. OKLAHOMA CONFERENCE shall include that part of the State of Oklahoma lying west and north of a line commencing at the northeast corner of Osage County; thence along the east and south line of said county and the south line of Pawnee County to the northeast corner of Payne County; thence due south to the north line of Seminole County; thence along the north and west line of Seminole County to the

Canadian River; thence west along said river to the Eastern Oklahoma Railroad; thence south along this line of railroad and the old line of the Santa Fé Railroad to the Texas line, except the counties of Beaver, Texas, and Cimarron; the towns on the above-mentioned railroads to be in the Oklahoma Conference.

§ 79. OREGON CONFERENCE shall include all that part of the State of Oregon not included in the Columbia River and Idaho Conferences, and such portions of Siskiyou and Modoc Counties, in the State of California, as lie east of the west summit of the Sierra Nevada Mountains.

§ 80. PACIFIC GERMAN CONFERENCE shall include the German work of the States of Oregon, Washington, Idaho, and Montana.

§ 81. PHILADELPHIA CONFERENCE shall be bounded on the east by the Delaware River; on the south by the Pennsylvania State line; on the west by the Susquehanna River, excluding Harrisburg, Curtin Heights and Epworth Charges; on the north by the north line of Dauphin, Schuylkill, Carbon, and Monroe Counties, excepting Ashland and Beaver Meadows Circuit.

§ 82. PITTSBURG CONFERENCE shall be bounded on the north by the Erie Conference; on the east by the Central Pennsylvania Conference; on the south by the West Virginia Conference; on the west by the East Ohio Conference.

§ 83. PUGET SOUND CONFERENCE shall include all that part of the State of Washington lying west of the summit of the Cascade Mountains.

§ 84. ROCK RIVER CONFERENCE shall include that part of the State of Illinois north of Central Illinois

Conference except East Dubuque. This Conference shall include the work among the Welsh people of the State of Illinois and Wisconsin.

§ 85. SAINT JOHNS RIVER CONFERENCE shall include the work among the white people in the State of Florida, except that portion lying west of the Apalachicola River.

§ 86. SAINT LOUIS CONFERENCE shall include that part of the State of Missouri lying south of the Missouri River.

§ 87. SAINT LOUIS GERMAN CONFERENCE shall include the German work in that part of the State of Illinois south of the Chicago German Conference; and in the State of Iowa south of the Northwest German Conference; and all of the German work in the State of Missouri which is not within the West German Conference.

§ 88. SAVANNAH CONFERENCE shall include the colored work in that part of the State of Georgia lying south of a line running east and west on a line of the northern boundaries of Richmond, McDuffie, Warren, Hancock, Putnam, Jasper, and Butts Counties; that part of Spalding County embracing Liberty Hill Circuit; all of Pike County except the church known as Free Liberty; that part of Meriwether County embracing Greenville; and that part of Troup County embracing La Grange Station and La Grange Circuit.

§ 89. SOUTH CAROLINA CONFERENCE shall include the colored work in the State of South Carolina.

§ 90. SOUTH KANSAS CONFERENCE shall include that part of the State of Kansas lying east of the west line of Chautauqua, Elk, Greenwood, and Chase Counties, and south of the line of township sixteen,

including Louisburg, Ottawa, and Baldwin, lying north of that line, and excluding Pomona and Quenemo, lying south of that line.

§ 91. SOUTHERN CALIFORNIA CONFERENCE shall embrace that portion of the State of California lying south of the line beginning at the summit of the Sierra Nevada Mountains; following the middle fork of the Merced River until it reaches the northern boundary of Merced County; thence west along said boundary to the northwest corner of Merced County; thence south to the northwest corner of Madera County; thence in a direct line to the mouth of the Carmel River, on Carmel Bay; also that portion of the State east of the Sierra Nevada Mountains and south of Inyo County except the Needles.

§ 92. SOUTHERN GERMAN CONFERENCE shall include the German work in the States of Texas and Louisiana.

§ 93. SOUTHERN ILLINOIS CONFERENCE shall include all that part of the State of Illinois south of the following line, namely: Beginning at a point on the Mississippi River at the northwest corner of Calhoun County; thence east along the north line of said county to the Illinois River; thence down the Illinois River to Columbiana; thence east to the northeast corner of Jersey County, leaving Carrollton and Rockbridge in the Illinois Conference; thence in a southeasterly direction, leaving Chesterfield in the Illinois Conference and Litchfield in the Southern Illinois Conference; thence to Hillsboro, leaving Hillsboro in the Illinois Conference; thence to the northwest corner of Fayette County; thence along the north line of Fayette County and Effingham County to the west line of Cumberland County, leav-

ing Herrick and Holliday in the Southern Illinois Conference; thence south to the southwest corner of Cumberland County; thence east along the south line of Cumberland and Clark Counties to the Wabash River.

§ 94. SOUTHWEST KANSAS CONFERENCE shall include all that part of the State of Kansas not included in the Kansas, Northwest Kansas, and South Kansas Conferences, and also Beaver County in the State of Oklahoma.

§ 95. TENNESSEE CONFERENCE shall include the colored work in that portion of the State of Tennessee west of and including the counties of Franklin, Coffee, Warren, White, Putnam, Overton, and Pickett, in said State.

§ 96. TEXAS CONFERENCE shall include the colored work in so much of the State of Texas as lies east of a line beginning at the Gulf of Mexico on the east line of Matagorda County, and running along said line and the east line of Wharton and Colorado Counties to the north point of Colorado County; thence north until it strikes the Central Railroad at Calvert; thence along the line of the railroad to the northern boundary of Texas, excluding Calvert and all the towns on the line of said road.

§ 97. TROY CONFERENCE shall include that portion of the State of New York embraced in the counties of Rensselaer, Washington, Clinton, Essex, Warren, Saratoga, Schenectady, Montgomery (except Saint Johnsville); Fulton (except the towns of Oppenheim and Stratford), Albany (except Coeymans, Coeymans Hollow, and South Bethlehem), Schoharie (except Blenheim, Charlottesville, Eminence, Gilboa, Livingstonville, and Summit); in Columbia County, the

towns of Stuyvesant, Kinderhook, New Lebanon, and Chatham (except Chatham Village and East Chatham); in Franklin County, the towns of Standish, Saranac Lake, and the appointments connected with Bloomingdale Circuit; in Hamilton County, the towns of Benson, Hope, Wells, Indian Lake, Long Lake, and Blue Mountain Lake; and in Otsego County, Center Valley; also that portion of the State of Vermont embraced in the counties of Addison (except the towns of Granville and Hancock), Bennington (except the towns of Landgrove and Peru), Rutland (except Mechanicsville and Cuttingsville, Mount Holly, East Wallingford, Summit, and Healdsville); and in Chittenden County, the towns of Charlotte, Hinesburg, Huntington, Williston, Shelburne, Burlington, and Winooski; also in the State of Massachusetts all that part of Berkshire County lying upon the line of the Boston and Albany Railroad, and north of said line.

§ 98. UPPER IOWA CONFERENCE shall be bounded as follows, namely: Beginning at the northeast corner of the State of Iowa; thence down the Mississippi River to Davenport, including East Dubuque, in the State of Illinois; thence west on the north line of the Iowa Conference to the southeast corner of Story County; thence north to the State line, so as to include Iowa Falls; thence east on said line to the place of beginning.

§ 99. UPPER MISSISSIPPI CONFERENCE shall include the colored work in the State of Mississippi not included in the Mississippi Conference.

§ 100. VERMONT CONFERENCE shall include the State of Vermont, except that section lying south of the Winooski River and west of the Green Mountain

divide; said boundary to leave Winooski Charge in the Troy Conference, and Mechanicsville and Cuttingsville in the Vermont Conference.

§ 101. WASHINGTON CONFERENCE shall include the colored work in Western Maryland, the District of Columbia, the State of West Virginia, except the counties of Mercer, Wyoming, and McDowell; so much of the State of Pennsylvania as lies west of the Susquehanna River, including the towns on said river; and so much of the State of Virginia as is not included in the East Tennessee, Delaware, and North Carolina Conferences.

§ 102. WEST GERMAN CONFERENCE shall include the States of Kansas, Nebraska, Colorado, and Oklahoma, and so much of the State of Missouri as lies west of a line commencing at the southeast corner of the State of Kansas; thence direct to the southeast corner of Morgan County, Missouri; thence north to the northeast corner of Chariton County, Missouri; thence to the northeast corner of Worth County, Missouri.

§ 103. WEST NEBRASKA CONFERENCE shall include all that part of the State of Nebraska lying west of the west line of range twelve west of the sixth principal meridian, and south of the sixth standard parallel north, except such portions of Sheridan, Boxbutte, and Sioux Counties as are south of said line.

§ 104. WEST TEXAS CONFERENCE shall embrace the colored work in that part of the State of Texas which is not included in the Texas Conference.

§ 105. WEST VIRGINIA CONFERENCE shall be bounded as follows: Beginning at the southwest corner of Pennsylvania; thence along the west line of Pennsylvania to the northeast corner of Ohio County, West

Virginia, so as to include Dallas Circuit and Triadelphia Circuit; thence by the most direct way to Short Creek, so as to include Short Creek and Liberty Circuit; thence down Short Creek to the Ohio River; thence down said river to the mouth of the Big Sandy River; on the west by the State line; on the south by the Kentucky and Holston Conferences, including the counties of Highland, Augusta, Rockbridge, Botetourt, Alleghany, and Craig in the State of Virginia; on the east, so as to include Bayard, Blaine, Gormania, Swanton, and Grantsville Charges, to the Pennsylvania State line; thence westward along said line to the place of beginning.

§ 106. WEST WISCONSIN CONFERENCE shall include that part of the State of Wisconsin not embraced in the Wisconsin Conference.

§ 107. WESTERN NORWEGIAN-DANISH CONFERENCE shall include the Norwegian and Danish work in the States of Oregon, Washington, Idaho, Montana, and California.

§ 108. WESTERN SWEDISH CONFERENCE shall include all of the Swedish work in the States of Iowa, Missouri, Kansas, Nebraska, Colorado, Wyoming, and South Dakota.

§ 109. WILMINGTON CONFERENCE shall include the State of Delaware, the Eastern Shore of Maryland, and all that part of the State of Virginia east of the Baltimore Conference.

§ 110. WISCONSIN CONFERENCE shall include all that part of the State of Wisconsin lying east and north of a line beginning at the southeast corner of Green County, on the south line of the State; thence north on the range line between ranges nine and ten east, to the north line of town twenty; then west on the said

line to the east line of range three; thence north on said line to the Michigan State line, excluding Avon Church, McFarland, Goodman Church, Brooklyn, and the town of Pine Grove in Portage County.

§ 111. WYOMING CONFERENCE shall include that portion of the southern part of the State of New York which is not included in the New York, New York East, Newark, Central New York, and Genesee Conferences; and that part of the State of Pennsylvania which is bounded on the west by Central New York Conference, including the territory east of the Susquehanna River, and on the south by the Central Pennsylvania, Philadelphia, and Newark Conferences, including Narrowsburg, and on the east by the Newark and New York Conferences.

II. Foreign Countries

¶ 454, § 1. BENGAL CONFERENCE shall include Bengal and Behar.

§ 2. BOMBAY CONFERENCE shall include all of the Bombay Presidency north of the Belgaum District, and such parts of Central India as lie south of the twenty-fifth parallel of latitude and west of the Central Provinces Mission Conference.

§ 3. CHILE CONFERENCE shall include the Republics of Chile and Bolivia.

§ 4. EASTERN SOUTH AMERICA CONFERENCE shall include the Republics of Argentina, Uruguay, Paraguay, and Brazil.

§ 5. FOOCHOW CONFERENCE shall include the Fokien Province in China excepting so much as is included within the Hinghua Conference.

§ 6. HINGHUA CONFERENCE shall include the Hinghua Prefecture and adjoining territory in which the Hinghua dialect is spoken; and the Ingchung Prefecture and adjoining territory in which the Amoy dialect is spoken.

§ 7. ITALY CONFERENCE shall include the Kingdom of Italy, and those parts of contiguous countries in which the Italian language is spoken.

§ 8. KOREA CONFERENCE shall include all our work in the Kingdom of Korea.

§ 9. LIBERIA CONFERENCE shall include the western coast of Africa north of the equator.

§ 10. MALAYSIA CONFERENCE shall include the Straits Settlements, the Malay Peninsula, French Indo-China, Borneo, Celebes, Java, Sumatra, and the adjacent islands (not including the Philippines) inhabited by the Malay race.

§ 11. MEXICO CONFERENCE shall include the Republic of Mexico, except the States of Chihuahua and Sonora and the Territory of Lower California; it shall also include Central America.

§ 12. NORTH CHINA CONFERENCE shall include that portion of the Chinese Empire including and north of the Provinces of Shantung and Honan.

§ 13. NORTH GERMANY CONFERENCE shall include all that part of Germany north of a line running from the northwest to the southeast, between the Provinces of the Rhine and Westphalia, and from the southern point of Westphalia to the northern point of Bavaria; thence by the north and northeast boundary of Bavaria, between Bavaria on the one side and the Turingen States and the Kingdom of Saxony on the other, so as to include the present districts of Berlin, Bremen, and Leipzig and the circuit of Cassel.

§ 14. NORTH INDIA CONFERENCE shall include the United Provinces of Agra and Oude east of the Ganges.

§ 15. NORTHWEST INDIA CONFERENCE shall include that portion of the United Provinces of Agra and Oude which lies south and west of the Ganges; the Punjab, and such parts of Rajputana and Central India as lie north of the twenty-fifth parallel of latitude.

§ 16. NORWAY CONFERENCE shall include the Kingdom of Norway.

§ 17. PHILIPPINE ISLANDS CONFERENCE shall include the Philippine Archipelago and the Sulu Islands.

§ 18. SOUTH GERMANY CONFERENCE shall include all of the Empire of Germany not included in the North Germany Conference.

§ 19. SOUTH INDIA CONFERENCE shall include all that part of India lying south of the Bombay and Bengal Conferences and the Central Provinces Mission Conference.

§ 20. SWEDEN CONFERENCE shall include the Kingdom of Sweden.

§ 21. SWITZERLAND CONFERENCE shall include the Republic of Switzerland and those portions of France in which the German language is spoken.

CHAPTER III

BOUNDARIES OF MISSION CONFERENCES AND MISSIONS

I. United States and Territories

¶ **455,** § 1. ALASKA MISSION shall include the District of Alaska.

§ 2. ARIZONA MISSION shall include the Territory of Arizona, the Needles in the State of California, and the State of Sonora in the Republic of Mexico.

§ 3. ATLANTIC MISSION CONFERENCE shall include the eastern portion of North Carolina commencing at Little River Inlet; thence following the South Carolina State line to the west boundary of Robinson County; thence northward to the Virginia State line on the western boundary of the following counties: Robeson, Cumberland, Harnett, Wake, Granville, and of the following counties in the State of Virginia: Mecklenburg, Brunswick, Greenesville, Southampton, Nansemond, Norfolk, and Princess Anne.

§ 4. BLACK HILLS MISSION shall include Crook County, Wyoming, and all that part of the State of South Dakota west of the meridian 101 degrees west longitude; and, if ratified by the Dakota Conference and the Black Hills Mission, all that part of the State of South Dakota west of the Missouri River.

§ 5. CHINESE MISSION shall include all the Chinese work on the Pacific Coast, except in Oregon and Washington.

§ 6. EAST OKLAHOMA MISSION shall include all of Oklahoma lying south and east of the Oklahoma Conference.

§ 7. HAWAII MISSION shall include the Hawaiian Islands.

§ 8. ITALIAN MISSION shall include all the Italian work in the territory included between the Atlantic Ocean and a meridian drawn west of Indianapolis, Indiana.

§ 9. NEVADA MISSION shall include the State of Nevada and as much of the State of California as lies east of the west summit of the Sierra Nevada Mountains, except Siskiyou and Modoc Counties in the State of California.

§ 10. NEW MEXICO ENGLISH MISSION shall include the Territory of New Mexico excepting Chama, the county of El Paso in the State of Texas, and the State of Chihuahua in the Republic of Mexico.

§ 11. NEW MEXICO SPANISH MISSION CONFERENCE shall include the work among the Spanish-speaking people in the Territories of New Mexico and Arizona, the State of Colorado, El Paso, Texas, and the States of Chihuahua and Sonora in the Republic of Mexico.

§ 12. PACIFIC CHINESE MISSION shall include all the Chinese work between the Mississippi River and the Pacific Ocean, excepting that this action shall not become operative as regards the Chinese work in Portland until after the close of the Conferences involved, and upon concurrence of the Bishops resident in Portland and San Francisco.

§ 13. PACIFIC JAPANESE MISSION shall include all the Japanese work west of the Mississippi River.

§ 14. PACIFIC SWEDISH MISSION CONFERENCE shall include the Swedish work in the States of California,

Oregon, Washington, Utah, Nevada, and Idaho, the Territory of Arizona, and that part of the State of Montana west of the Rocky Mountains.

§ 15. PORTO RICO MISSION shall include Porto Rico and the adjacent islands belonging to its civil jurisdiction, together with any work which may be established by our Church or come under its care in any of the islands known as the West Indies.

§ 16. SOUTH FLORIDA MISSION shall include that part of the State of Florida lying south of parallel twenty-nine, including the established charges, namely: New Smyrna, Dayton, Ormond, and De Land Circuit.

§ 17. UTAH MISSION shall include the State of Utah.

§ 18. WYOMING MISSION shall include the State of Wyoming except the National Park and Crook County.

II. Foreign Countries

¶ 456. AFRICA. § 1. *East Central Africa Mission Conference* shall include the work in East Africa south of the equator.

§ 2. *West Central Africa Mission Conference* shall include the work in West Africa south of the equator.

EASTERN ASIA. § 3. *Central China Mission Conference* shall include Central China, with its central station at the city of Nanking, on the Yang-tse River.

§ 4. *West China Mission Conference* shall include our work in the western part of the Chinese Empire and in Tibet.

EUROPE. § 5. *Bulgaria Mission Conference* shall include the Principality of Bulgaria north of the Bal-

kan Mountains, and other contiguous countries of the Balkan Peninsula lying north and west of said section.

§ 6. *Denmark Mission Conference* shall include the Kingdom of Denmark, with its central station at the city of Copenhagen.

§ 7. *Finland and Saint Petersburg Mission Conference* shall include our work in the Russian Empire.

INDIA AND MALAYSIA. § 8. *Burma Mission Conference* shall include Burma.

§ 9. *Central Provinces Mission Conference* shall include all the Central Provinces, and the Feudatory States under the supervision of the Central Provinces government, Berar, and such portion of Central India as lies north of the Central Provinces and south of the twenty-fifth parallel of north latitude, not embraced in the Bombay Conference; and that portion of the Nizam's Dominions lying north of the Godavery Valley Railway, from Jalna in the Aurungabad District, to the point where that railway crosses the Godavery River; further, such country as lies north of the Godavery River from this point eastward to a point twenty-five miles west of Sironcha. The boundary line shall thence fall slightly southeast to Neckonda Station on the N. G. S. Railway; thence along the said railway to Yellandu; thence due east to Bhadrachalam; and thence up the Godavery River to the southernmost boundary of Sironcha District of the Central Provinces.

SOUTH AMERICA. § 10. *North Andes Mission Conference* shall include all of South America not included in the Eastern South America and the Chile Conferences.

CHAPTER IV

ENABLING ACTS

¶ 457. In force providing the number of Ministers shall not be diminished to less than twenty-five in any adjoining Conference.

I. United States

¶ 458, § 1. The dividing line between the *Black Hills Mission* and the *Dakota Conference* shall be the Missouri River, provided both the Conference and the Mission ratify this at their next annual sessions, the presiding Bishop consenting.

§ 2. A joint commission from the *Detroit* and *Michigan Conferences* may, in accordance with the Discipline and with the approval of the presiding Bishops, so readjust their boundaries as to include Mackinaw City within the bounds of the Detroit Conference.

§ 3. Erie Charge is restored to the *Rock River Conference*, subject to the approval of the Central Illinois and Rock River Conferences at their session succeeding the General Conference of 1908.

§ 4. The *Lexington Conference* may, during the next quadrennium, by a vote of two thirds of the Members present and voting, with the approval of the presiding Bishop, divide into two Conferences, with such names and boundaries as they may adopt.

§ 5. The *Norwegian and Danish Conference* may, during the next four years, by a vote of two thirds

of the Members present and voting, with the approval of the presiding Bishop, divide into two Conferences, with such names and boundaries as they may adopt.

§ 6. The boundary lines between the *Oklahoma Conference* and the *East Oklahoma Mission* shall remain as they are until the next session of the Oklahoma Conference. If at that time a two-thirds vote of the Members present and voting favors the extension of the boundaries of the Conference so as to embrace the East Oklahoma Mission, they shall then become one Conference. If this be not favored by the Oklahoma Conference, the East Oklahoma Mission is hereby granted an enabling act to organize a Conference, with its present boundary lines, with the consent of the presiding Bishop.

§ 7. The *Pacific Swedish Mission Conference* may, during the next quadrennium, by a two-thirds vote of the Members present and voting, with the approval of the presiding Bishop, be organized into an Annual Conference; also New Mexico Spanish Mission Conf.

§ 8. A joint commission from the *Puget Sound* and *Columbia River Conferences* shall, in accordance with the Discipline, and with the approval of the Bishop or presiding Bishops, more clearly define the boundary between said Conferences, and include within the bounds of either Conference the County of Skamania, State of Washington.

§ 9. The *South Carolina Conference* may, during the ensuing quadrennium, by a two-thirds vote of the Members present and voting, with the approval of the presiding Bishop, divide into two Conferences, with such names and boundaries as they may adopt.

§ 10. The *Wyoming Mission* may, during the next quadrennium, by a vote of two thirds of the Members

present and voting, with the approval of the presiding Bishop, be organized into a Mission Conference.

II. Foreign Countries

¶ **459,** § 1. The work in *Austria-Hungary* may, with approval of the presiding Bishop, during the next quadrennium, be organized into a Mission Conference, to be called by some distinctive name hereafter to be chosen.

§ 2. That portion of the *Chile Annual Conference* which is included in the Republic of Bolivia may, during the next quadrennium, by a vote of two thirds of the Members of the Chile Conference present and voting, with the approval of the presiding Bishop, be organized into a Mission Conference to be known as the Bolivia Mission Conference.

§ 3. The *Burma Mission Conference* may, during the next quadrennium, by a vote of two thirds of the Members present and voting, with the approval of the presiding Bishop, be organized into an Annual Conference.

§ 4. The *Central China Mission Conference* may, during the next quadrennium, by a two-thirds vote of all the Members present and voting, with the approval of the presiding Bishop, be organized into an Annual Conference.

§ 5. The *Central Provinces Mission Conference* may, during the next quadrennium, by a two-thirds vote of the Members present and voting, with the approval of the presiding Bishop, be organized into an Annual Conference.

§ 6. The *Denmark Mission Conference* may, during

the next quadrennium, by a two-thirds vote of the members present and voting, with the approval of the presiding Bishop, be organized into an Annual Conference.

§ 7. The Conferences and Missions in *Europe* are hereby authorized to organize a Central Conference of Europe, according to the provisions of ¶ 89.

§ 8. The *Finland and Saint Petersburg Mission Conference* may, during the ensuing quadrennium, by the vote of two thirds of the Members present and voting, with the approval of the presiding Bishop, be organized into an Annual Conference.

§ 9. The *Mission in France* may, during the next four years, by a two-thirds vote of the Members present and voting, with the approval of the presiding Bishop, be organized into a Mission Conference, to be called by some distinctive name hereafter to be chosen.

§ 10. The Ingchung and Duacheng Districts of the *Hinghua Annual Conference* may, during the ensuing quadrennium, by a two-thirds vote of the Hinghua Conference, and with the consent of the presiding Bishop, be organized into the Ingchung Mission Conference.

§ 11. The work in *Russia* may, during the next quadrennium, be organized into a Mission Conference, to be called by some distinctive name hereafter to be chosen.

§ 12. The *West China Mission Conference* may, during the next quadrennium, by a vote of two thirds of the Members present and voting, with the approval of the presiding Bishop, be organized into an Annual Conference.

PART X

RITUAL

I. BAPTISM
II. RECEPTION OF MEMBERS
III. THE LORD'S SUPPER
IV. MATRIMONY
V. BURIAL OF THE DEAD
VI. CONSECRATION AND ORDINATION
VII. CORNER STONE AND DEDICATION

CHAPTER I

BAPTISM

[Let every adult person, and the parents of every child to be baptized, have the choice of either sprinkling, pouring, or immersion.]

[We will on no account whatever make a charge for administering Baptism.]

¶ 460. Order for the Administration of Baptism to Infants

The Minister, coming to the Font, which is to be filled with pure Water, shall use the following:

DEARLY BELOVED, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God; I beseech you to call upon God the Father, through our Lord Jesus Christ, that having, of his bounteous mercy, redeemed *this child* by the blood of his Son, he will grant that *he*, being baptized with water, may also be baptized with the Holy Ghost, be received into Christ's holy Church, and become *a lively Member* of the same.

Then shall the Minister say:

Let us pray.

Almighty and Everlasting God, who of thy great mercy hast condescended to enter into covenant rela-

tions with man, wherein thou hast included children as partakers of its gracious benefits, declaring that of such is thy kingdom; and in thy ancient Church didst appoint divers baptisms, figuring thereby the renewing of the Holy Ghost; and by thy well-beloved Son Jesus Christ gavest commandment to thy holy Apostles to go into all the world and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: we beseech thee, that of thine infinite mercy thou wilt look upon *this child:* wash *him* and sanctify *him;* that *he*, being saved by thy grace, may be received into Christ's holy Church, and being steadfast in faith, joyful through hope, and rooted in love, may so overcome the evils of this present world that finally *he* may attain to everlasting life, and reign with thee, world without end, through Jesus Christ our Lord. *Amen.*

O Merciful God, grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is dedicated to thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

Almighty, Everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, regard, we beseech thee, our supplications. Sanctify this water for this Holy Sacra-

ment; and grant that *this child*, now to be baptized, may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

Then shall the Minister address the Parents or Guardians as followeth:

Dearly Beloved, forasmuch as *this child is* now presented by you for Christian Baptism, you must remember that it is your part and duty to see that *he* be taught, as soon as *he* shall be able to learn, the nature and end of this Holy Sacrament. And that *he* may know these things the better, you shall call upon *him* to give reverent attendance upon the appointed means of grace, such as the ministry of the word, and the public and private worship of God; and further, you shall provide that *he* shall read the Holy Scriptures, and learn the Lord's Prayer, the Ten Commandments, the Apostles' Creed, the Catechism, and all other things which a Christian ought to know and believe to his soul's health, in order that *he* may be brought up to lead a virtuous and holy life, remembering always that Baptism doth represent unto us that inward purity which disposeth us to follow the example of our Saviour Christ; that as he died and rose again for us, so should we, who are baptized, die unto sin and rise again unto righteousness, continually mortifying all corrupt affections, and daily proceeding in all virtue and godliness.

Do you therefore solemnly engage to fulfill these duties, so far as in you lies, the Lord being your helper?

Ans. We do.

Then shall the People stand up, and the Minister shall say:

Hear the words of the Gospel, written by Saint Mark. [Chap. 10. 13-16.]

They brought young children to Christ, that he should touch them. And his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

Then the Minister shall take the Child into his hands, and say to the friends of the Child:

Name this child.

And then, naming it after them, he shall sprinkle or pour Water upon it, or, if desired, immerse it in Water, saying:

N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall the Minister offer the following Prayer, the People kneeling:

O God of infinite mercy, the Father of all the faithful seed, be pleased to grant unto *this child* an understanding mind and a sanctified heart. May thy providence lead *him* through the dangers, temptations, and ignorance of *his* youth, that *he* may never

run into folly, nor into the evils of an unbridled appetite. We pray thee so to order the course of *his* life that, by good education, by holy examples, and by thy restraining and renewing grace, *he* may be led to serve thee faithfully all *his* days; so that, when *he has* glorified thee in *his* generation, and *has* served the Church on earth, *he* may be received into thine eternal kingdom, through Jesus Christ our Lord. *Amen.*

Almighty and Most Merciful Father, let thy loving mercy and compassion descend upon *these*, thy *servant* and *handmaid*, the parents [or guardians] of *this child*. Grant unto *them*, we beseech thee, thy Holy Spirit, that *they* may, like Abraham, command *their* household to keep the way of the Lord. Direct *their* actions, and sanctify *their hearts*, words, and purposes, that *their* whole family may be united to our Lord Jesus Christ in the bands of faith, obedience, and charity; and that they all, being in this life thy holy children by adoption and grace, may be admitted into the Church of the firstborn in heaven, through the merits of thy dear Son, our Saviour and Redeemer. *Amen.*

Then may the Minister offer extemporary Prayer.

Then shall be said, all kneeling:

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive those who trespass against us: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. *Amen.*

¶ 461. Order for the Administration of Baptism to such as are of Riper Years

DEARLY BELOVED, forasmuch as all men are conceived and born in sin; and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and our Saviour Christ saith, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God: I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature *they* cannot have; that *they*, being baptized with water, may also be baptized with the Holy Ghost, and, being received into Christ's holy Church, may continue lively *Members* of the same.

Then shall the Minister say:

Let us pray.

Almighty and Immortal God, the aid of all that need, the helper of all that flee to thee for succor, the life of them that believe, and the resurrection of the dead: we call upon thee for *these persons*, that *they*, coming to thy Holy Baptism, may also be filled with thy Holy Spirit. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: so give now unto us that ask; let us that seek, find; open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised, by Christ our Lord. *Amen.*

Then shall the People stand up, and the Minister shall say:

Hear the words of the Gospel, written by Saint John. [Chap. 3. 1-8.]

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit.

Then the Minister shall speak to the Persons to be baptized on this wise:

Well Beloved, who *have* come hither desiring to receive Holy Baptism, you have heard how the Congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you, to bless you, and to give you the kingdom of heaven, and everlasting life. And our Lord Jesus Christ hath promised in his holy word to grant all those things that we have prayed

for: which promise he for his part will most surely keep and perform.

Wherefore, after this promise made by Christ, you must also faithfully, for your part, promise in the presence of this whole Congregation, that you will renounce the devil and all his works, and constantly believe God's Holy Word, and obediently keep his commandments.

Then shall the Minister demand of each of the Persons to be baptized:

Quest. Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Ans. I renounce them all.

Quest. Dost thou believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ, his only begotten Son our Lord; and that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he rose again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy catholic[1] Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and everlasting life after death?

Ans. All this I steadfastly believe.

[1] The one universal Church of Christ.

Quest. Wilt thou be baptized in this faith?

Ans. Such is my desire.

Quest. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Ans. I will endeavor so to do, God being my helper.

Then shall the Minister say:

O Merciful God, grant that all carnal affections may die in *these persons*, and that all things belonging to the Spirit may live and grow in *them*. *Amen.*

Grant that *they* may have power and strength to have victory, and triumph against the devil, the world, and the flesh. *Amen.*

Grant that *they*, being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

Almighty, Everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost; regard, we beseech thee, our supplications; and grant that the *persons* now to be baptized may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

for: which promise he for his part will most surely keep and perform.

Wherefore, after this promise made by Christ, you must also faithfully, for your part, promise in the presence of this whole Congregation, that you will renounce the devil and all his works, and constantly believe God's Holy Word, and obediently keep his commandments.

Then shall the Minister demand of each of the Persons to be baptized:

Quest. Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Ans. I renounce them all.

Quest. Dost thou believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ, his only begotten Son our Lord; and that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he rose again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy catholic[1] Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and everlasting life after death?

Ans. All this I steadfastly believe.

[1] The one universal Church of Christ.

Quest. Wilt thou be baptized in this faith?

Ans. Such is my desire.

Quest. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Ans. I will endeavor so to do, God being my helper.

Then shall the Minister say:

O Merciful God, grant that all carnal affections may die in *these persons*, and that all things belonging to the Spirit may live and grow in *them*. *Amen.*

Grant that *they* may have power and strength to have victory, and triumph against the devil, the world, and the flesh. *Amen.*

Grant that *they*, being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

Almighty, Everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost; regard, we beseech thee, our supplications; and grant that the *persons* now to be baptized may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

Then shall the Minister ask the name of each Person to be baptized, and shall sprinkle or pour Water upon him (or, if he shall desire it, shall immerse him in Water), saying:

N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall be said the Lord's Prayer, all kneeling:

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive those who trespass against us: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. *Amen.*

Then may the Minister conclude with extemporary Prayer.

CHAPTER II

RECEPTION OF MEMBERS

¶ 462. Form I

Those who are to be received into the Church as probationers shall be called forward by name, and the Minister, addressing the Congregation, shall say:

DEARLY BELOVED BRETHREN, that none may be admitted hastily into the Church, we receive persons who seek fellowship with us on profession of faith into

a preparatory membership; in which proof may be made, both to themselves and to the Church, of the sincerity and depth of their convictions and of the strength of their purpose to lead a new life.

The persons here present desire to be so admitted. You will hear their answers to the questions put to them, and if you make no objection they will be received.

It is needful, however, that you be reminded of your own responsibility, as having previously entered this holy fellowship and now representing the Church into which they seek admission. Remembering their inexperience, and how much they must learn in order to become good soldiers of Jesus Christ, see to it that they find in you holy examples of life and loving help in the true serving of their Lord and ours. I beseech you so to order your own lives that these new disciples may take no detriment from you, but that it may ever be to them a cause for thanksgiving to God that they were led into this fellowship.

Then, addressing the Persons seeking Admission, the Minister shall say:

Dearly Beloved, you have, by the grace of God, made your decision to follow Christ and to serve him. Your confidence in so doing is not to be based on any notion of fitness or worthiness in yourselves, but solely on the merits of our Lord Jesus Christ, and on his death and intercession for us.

That the Church may know your purpose, you will answer the questions I am now to ask you.

Have you an earnest desire to be saved from your sins?

Ans. I have.

Will you guard yourselves against all things contrary to the teaching of God's word, and endeavor to lead a holy life, following the commandments of God?

Ans. I will endeavor so to do.

Are you purposed to give reverent attendance upon the appointed means of grace in the ministry of the Word, and the private and public worship of God?

Ans. I am so determined, with the help of God.

No objection being offered, the Minister shall announce that the Candidates are admitted, and shall assign them to classes.

Then shall the Minister offer extemporary Prayer.

¶ 463. Form II

On the day appointed, all that are to be received into the Church shall be called forward, and the Minister, addressing the Congregation, shall say:

DEARLY BELOVED BRETHREN, the Scriptures teach us that the Church is the household of God, the body of which Christ is the head; and that it is the design of the Gospel to bring together in one all who are in Christ. The fellowship of the Church is the communion that its Members enjoy one with another. The ends of this fellowship are the maintenance of sound doctrine and of the ordinances of Christian worship, and the exercise of that power of godly admonition and discipline which Christ has committed to his Church for the promotion of holiness.

It is the duty of all men to unite in this fellowship; for only those who are "planted in the house of the

Lord shall flourish in the courts of our God." Its more particular duties are, to promote peace and unity; to bear one another's burdens; to prevent each other's stumbling; to seek the intimacy of friendly society among themselves; to continue steadfast in the faith and worship of the Gospel; and to pray and sympathize with each other. Among its privileges are peculiar incitements to holiness from the hearing of God's Word and the sharing in Christ's ordinances; the being placed under the watchful care of Pastors; and the enjoyment of the blessings which are promised only to those who are of the Household of Faith.

Into this holy fellowship the *persons* before you, who *have* already received the Sacrament of Baptism, and have been properly recommended, *come* seeking admission. We now propose, in the fear of God, to question *them* as to *their* faith and purposes, that you may know that *they* are proper *persons* to be admitted into the Church.

Then, addressing the Applicants for Admission, the Minister shall say:

Dearly Beloved, you are come hither seeking the great privilege of union with the Church our Saviour has purchased with his own blood. We rejoice in the grace of God vouchsafed unto you in that he has called you to be his *followers.* You have heard how blessed are the privileges, and how solemn are the duties, of membership in Christ's Church; and before you are fully admitted thereto, it is proper that you do here publicly renew your vows, confess your faith, and declare your purpose, by answering the following questions:

Do you here, in the presence of God and of this Congregation, renew the solemn promise contained in the Baptismal Covenant, ratifying and confirming the same, and acknowledging *yourselves* bound faithfully to observe and keep that Covenant?

Ans. I do.

Have you saving faith in the Lord Jesus Christ?

Ans. I trust I have.

Do you believe in the Doctrines of the Holy Scriptures as set forth in the Articles of Religion of the Methodist Episcopal Church?

Ans. I do.

Will you cheerfully be governed by the Rules of the Methodist Episcopal Church, hold sacred the Ordinances of God, and endeavor, as much as in you lies, to promote the welfare of your brethren and the advancement of the Redeemer's kingdom?

Ans. I will.

Will you contribute of your earthly substance, according to your ability, to the support of the Gospel and the various benevolent enterprises of the Church?

Ans. I will.

Then the Minister, addressing the Church, shall say:

Brethren, *these persons* having given satisfactory responses to our inquiries, have any of you reason to allege why *they* should not be received into membership in the Church?

No objections being alleged, the Minister shall say to the Candidates:

We welcome you to the communion of the Church of God; and, in testimony of our Christian affection

and the cordiality with which we receive you, I hereby extend to you the right hand of fellowship: and may God grant that you may be a faithful and useful Member of the Church militant till you are called to the fellowship of the Church triumphant, which is "without fault before the throne of God."

Then shall the Minister offer extemporary Prayer.

CHAPTER III

THE LORD'S SUPPER

[Whenever practicable, let none but the pure, unfermented juice of the grape be used in administering the Lord's Supper.]

[Let persons who have scruples concerning the receiving of the Sacrament of the Lord's Supper kneeling be permitted to receive it either standing or sitting.]

[No person shall be admitted to the Lord's Supper among us who is guilty of any practice for which we would exclude a Member of our Church.]

¶ 464. Order for the Administration of the Lord's Supper

The Elder shall say one or more of these Sentences, during the reading of which the Persons appointed for that purpose shall receive the Alms for the Poor:

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. [Matt. 5. 16.]

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. [Matt. 6. 19, 20.]

Whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. [Matt. 7. 12.]

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. [Matt. 7. 21.]

Zaccheus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold. [Luke 19. 8.]

He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. [2 Cor. 9. 6, 7.]

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. [Gal. 6. 10.]

Godliness with contentment is great gain; for we brought nothing into this world, and it is certain we can carry nothing out. [1 Tim. 6. 6, 7.]

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate;

laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. [1 Tim. 6. 17-19.]

God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. [Heb. 6. 10.]

To do good and to communicate forget not; for with such sacrifices God is well pleased. [Heb. 13. 16.]

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? [1 John 3. 17.]

He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again. [Prov. 19. 17.]

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. [Psa. 41. 1.]

Thou shalt open thine hand wide unto thy brother, to thy poor. [Deut. 15. 11.]

After which the Elder shall give the following Invitation, the People standing:

If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

Wherefore ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways, draw near with faith, and

take this Holy Sacrament to your comfort; and, devoutly kneeling, make your humble confession to Almighty God.

Then shall this general Confession be made by the Minister in the name of all those who are minded to receive the Holy Communion, both he and all the People devoutly kneeling, and saying:

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son, our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy name, through Jesus Christ our Lord. Amen.

Then shall the Elder say:

Almighty God, our heavenly Father, who of thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto thee, have mercy upon us; pardon and deliver us from all our sins; confirm and strengthen us in all goodness; and bring us to everlasting life, through Jesus Christ our Lord. Amen.

The Collect

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name, through Jesus Christ our Lord. Amen.

Then shall the Elder say:

We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may live and grow thereby; and that, being washed through his most precious blood, we may evermore dwell in him, and he in us. **Amen.**

Then the Elder shall offer the Prayer of Consecration, as followeth:

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of his precious death until his coming again: hear us, O merciful Father, we most humbly beseech thee, and

grant that we, receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood; who, in the same night that he was betrayed, took bread (1); and when he had given thanks, he broke it, and gave it to his disciples, saying, Take, eat; this is my body which is given for you; do this in remembrance of me.

(1) *Here the Elder may take the plate of bread in his hand.*

Likewise after supper he took (2) the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my blood of the New Testament, which is shed for you, and for many, for the remission of sins; do this, as oft as ye shall drink it, in remembrance of me. **Amen.**

(2) *Here he may take the cup in his hand.*

Then shall the Minister receive the Communion in both kinds, and proceed to deliver the same to the other Ministers, if any be present; after which he shall say:

It is very meet, right, and our bounden duty that we should at all times and in all places give thanks unto thee, O Lord, holy Father, Almighty, Everlasting God.

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying, Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high! **Amen.**

The Minister shall then proceed to administer the Communion to the People in order, kneeling, into their uncovered hands; and when he delivereth the Bread, he shall say:

The body of our Lord Jesus Christ, which was given for *thee*, preserve *thy soul* and *body* unto everlasting life. Take and eat this in remembrance that Christ died for *thee;* and feed on him in *thy heart* by faith, with thanksgiving.

And the Minister that delivereth the Cup shall say:

The blood of our Lord Jesus Christ, which was shed for *thee*, preserve *thy soul* and *body* unto everlasting life. Drink this in remembrance that Christ's blood was shed for *thee*, and be thankful.

[If the Consecrated bread or wine shall be all spent before all have communed, the Elder may Consecrate more by repeating the Prayer of Consecration.]

[When all have communed, the Minister shall return to the Lord's table and place upon it what remaineth of the Consecrated elements, covering the same with a fair linen cloth.]

Then shall the Elder say the Lord's Prayer; the People kneeling, and repeating after him every petition:

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive those who trespass against us: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. Amen.

After which shall be said as followeth:

O Lord our heavenly Father, we thy humble servants desire thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving;

most humbly beseeching thee to grant, that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and thy whole Church may obtain forgiveness of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee that all we who are partakers of this Holy Communion may be filled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. Amen.

Then shall be said or sung:

Glory be to God on high, and on earth peace, good will toward men! We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty!

O Lord, the only begotten Son Jesus Christ: O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

Then the Elder, if he see it expedient, may put up an extemporary Prayer; and afterward shall let the People depart with this Blessing:

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. **Amen.**

N. B.—If the Elder is straitened for time in the usual administration of the Holy Communion, he may omit any part of the service except the Invitation, the Confession, and the Prayer of Consecration; and in its administration to the Sick he may omit any part of the service except the Confession, the Prayer of Consecration, and the usual sentences in delivering the Bread and Wine, closing with the Lord's Prayer, *extempore* supplication, and the Benediction.

CHAPTER IV

MATRIMONY

¶ 465. Form for the Solemnization of Matrimony

[The parts in brackets throughout may be used or not at discretion.]

At the day and time appointed for the Solemnization of Matrimony, the persons to be married—having been qualified according to law—standing together, the Man on the right hand and the Woman on the left, the Minister shall say:

DEARLY BELOVED, we are gathered together here in the sight of God, and in the presence of these witnesses, to join together this man and this woman in holy Matrimony; which is an honorable estate, instituted of God in the time of man's innocency, signify-

ing unto us the mystical union that exists between Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought, in Cana of Galilee, and is commended by Saint Paul to be honorable among all men; and therefore is not by any to be entered into unadvisedly, but reverently, discreetly, and in the fear of God.

Into which holy estate these two persons present come now to be joined. Therefore if any can show just cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.

[*And also speaking unto the persons that are to be married, the Minister shall say:*

I require and charge you both, that if either of you know any impediment why you may not be lawfully joined together in Matrimony, you do now confess it: for be ye well assured, that so many as are coupled together otherwise than God's Word doth allow, are not joined together by God, neither is their Matrimony lawful.]

If no impediment be alleged, then shall the Minister say unto the Man:

M., wilt thou have this woman to be thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honor and keep her, in sickness and in health; and forsaking all other, keep thee only unto her, so long as ye both shall live?

The Man shall answer:

I will.

Then shall the Minister say unto the Woman:

N., wilt thou have this man to be thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love, honor, and keep him, in sickness and in health; and forsaking all other, keep thee only unto him, so long as ye both shall live?

The Woman shall answer:

I will.

[*Then the Minister shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth:*

I, *M.*, take thee, *N.*, to be my wedded wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my faith.

Then shall they loose their hands, and the Woman, with her right hand taking the Man by his right hand, shall likewise say after the Minister:

I, *N.*, take thee, *M.*, to be my wedded husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my faith.]

Then shall the Minister pray thus:

O Eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life: send thy blessing upon these thy serv-

ants, this man and this woman, whom we bless in thy name; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant between them made, and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. *Amen.*

[*If the parties desire it, the Man shall here hand a Ring to the Minister, who shall return it to him, and direct him to place it on the third finger of the Woman's left hand. And the Man shall say to the Woman, repeating after the Minister:*

With this ring I thee wed, and with my worldly goods I thee endow, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*]

Then shall the Minister join their right hands together, and say:

Forasmuch as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their faith either to other, and have declared the same by joining of hands; I pronounce that they are husband and wife together, in the name of the Father, and of the Son, and of the Holy Ghost. Those whom God hath joined together, let no man put asunder. *Amen.*

And the Minister shall add this Blessing:

God, the Father, the Son, and the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favor look upon you, and so fill you with all spiritual benediction and grace that ye may so live

together in this life that in the world to come ye may have life everlasting. *Amen.*

Then shall the Minister offer the following Prayer:

O God of Abraham, God of Isaac, God of Jacob, bless this man and this woman, and sow the seed of eternal life in their hearts, that whatsoever in thy holy word they shall profitably learn, they may indeed fulfill the same. Look, O Lord, mercifully on them from heaven, and bless them: as thou didst send thy blessings upon Abraham and Sarah to their great comfort, so vouchsafe to send thy blessings upon this man and this woman, that they, obeying thy will, and always being in safety under thy protection, may abide in thy love unto their lives' end, through Jesus Christ our Lord.

Almighty God, who at the beginning didst create our first parents, Adam and Eve, and didst sanctify and join them together in marriage, pour upon these persons the riches of thy grace, sanctify and bless them, that they may please thee both in body and soul, and live together in holy love unto their lives' end. *Amen.*

Here the Minister may use extemporary Prayer.

Then the Minister shall repeat the Lord's Prayer:

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive those who trespass against us: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. *Amen.*

CHAPTER V

BURIAL OF THE DEAD

[We will on no account whatever make a ch arge for burying the dead.]

¶ 466. Form for Burial of the Dead

The Minister, going before the Corpse, shall say:

I AM the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. [John 11. 25, 26.]

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. [Job 19. 25-27.]

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. [1 Tim. 6. 7; Job 1. 21.]

In the House or Church may be read one or both of the following Psalms, or some other suitable portion of the Holy Scriptures:

Psalm 39:

I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle,

while the wicked is before me. I was dumb with silence, I held my peace, even from good; and my sorrow was stirred. My heart was hot within me; while I was musing the fire burned: then spake I with my tongue, Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Behold, thou hast made my days as a handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Surely every man walketh in a vain show: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them. And now, Lord, what wait I for? my hope is in thee. Deliver me from all my transgressions: make me not the reproach of the foolish. I was dumb, I opened not my mouth; because thou didst it. Remove thy stroke away from me; I am consumed by the blow of thine hand. When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity. Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were. O spare me, that I may recover strength, before I go hence, and be no more.

Psalm 90:

Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a

watch in the night. Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath: we spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away. Who knoweth the power of thine anger? even according to thy fear, so is thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom. Return, O Lord, how long? and let it repent thee concerning thy servants. O satisfy us early with thy mercy; that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Then may follow the reading of the Epistle, as follows:

1 Corinthians 15. 41-58:

There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it

is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

At the grave, when the Corpse is laid in the Earth, the Minister shall say:

Man that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower: he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succor, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayers, but spare us, Lord most holy; O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

Then, while the Earth shall be cast upon the Body by some standing by, the Minister shall say:

Forasmuch as it hath pleased Almighty God, in his wise providence, to take out of the world the soul of the departed, we therefore commit *his* body to the ground, earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed and made like unto his own glorious body; according to the mighty working whereby he is able to subdue all things unto himself.

Then shall be said:

I heard a voice from heaven saying unto me, Write, From henceforth blessed are the dead who die in the Lord: Even so, saith the Spirit; for they rest from their labors.

Then shall the Minister say:

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Then the Minister may offer this Prayer:

Almighty God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity: we give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labors. And we beseech thee, that we, with all those who are departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. **Amen.**

The Collect

O Merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die, and whosoever liveth and believeth in him shall not die eternally: we meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life we may rest

in him; and at the general resurrection on the last day may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O Merciful Father, through Jesus Christ our Mediator and Redeemer. *Amen.*

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive those who trespass against us: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. *Amen.*

The grace of our Lord Jesus Christ, and the love of God. and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

CHAPTER VI

CONSECRATION AND ORDINATION

¶ 467. Form of Consecrating Bishops

[This service is not to be understood as an ordination to a higher Order in the Christian Ministry, beyond and above that of Elders or Presbyters, but as a solemn and fitting Consecration for the special and most sacred duties of Superintendency in the Church.]

The Collect

ALMIGHTY GOD, who by thy Son Jesus Christ didst give to thy holy Apostles, Elders, and Evangelists many excellent gifts, and didst charge them to feed thy flock: give grace, we beseech thee, to all the Ministers and Pastors of thy Church, that they may diligently preach thy Word and duly administer the godly discipline thereof; and grant to the People that they may obediently follow the same, that all may receive the crown of everlasting glory, through Jesus Christ our Lord. *Amen.*

Then shall be read by one of the Elders:

The Epistle. Acts 20. 17-35

From Miletus Paul sent to Ephesus, and called the elders of the Church. And when they were come to him, he said unto them, Ye know, from the first day that I came to Asia, after what manner I have been with you at all seasons, serving the Lord with all

humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn everyone night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted

no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Then another shall read:

The Gospel. Saint John 21. 15-17

Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Or this: Saint Matthew 28. 18-20

Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.

After the Gospel and the Sermon are ended, the Elected Person shall be presented by two Elders unto the Bishop, saying:

We present unto you this holy man to be consecrated a Bishop.

Then the Bishop shall move the Congregation present to pray, saying thus to them:

Brethren, it is written in the Gospel of Saint Luke that our Saviour Christ continued the whole night in prayer before he did choose and send forth his twelve Apostles. It is written also in the Acts of the Apostles that the disciples who were at Antioch did fast and pray before they laid hands on Paul and Barnabas, and sent them forth on their first mission to the Gentiles. Let us therefore, following the example of our Saviour Christ, and his Apostles, first fall to prayer before we admit and send forth this person presented to us to the work whereunto we trust the Holy Ghost hath called him.

Then shall the following Prayer be offered:

Almighty God, Giver of all good things, who by thy Holy Spirit hast appointed divers Offices in thy Church: mercifully behold this thy servant now called to the Work and Ministry of a Bishop, and replenish him so with the truth of thy doctrine, and adorn him with innocency of life, that both by word and deed he may faithfully serve thee in this Office, to the glory of thy name, and the edifying and well governing of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

Then the Bishop shall say to him that is to be Consecrated:

Brother, forasmuch as the Holy Scriptures command that we should not be hasty in laying on hands and admitting any person to government in the Church of Christ, which he hath purchased with no less price than the shedding of his own blood; before you are admitted to this administration, you will, in the fear of God, give answer to the questions which I now propound:

Are you persuaded that you are truly called to this Ministration, according to the will of our Lord Jesus Christ?

Ans. I am so persuaded.

The Bishop. Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation, through faith in Jesus Christ? And are you determined out of the same Holy Scriptures to instruct the people committed to your charge, and to teach or maintain nothing as required of necessity to eternal salvation but that which you shall be persuaded may be concluded and proved by the same?

Ans. I am so persu ded and determined, by God's grace.

The Bishop. Will you then faithfully exercise yourself in the same Holy Scriptures, and call upon God by prayer for the true understanding of the same, so that you may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers?

Ans. I will do so, by the help of God.

The Bishop. Are you ready with faithful diligence to banish and drive away all erroneous and strange

doctrines contrary to God's word, and both privately and openly to call upon and encourage others to the same?

Ans. I am ready, the Lord being my helper.

The Bishop. Will you deny all ungodliness and worldly lust, and live soberly, righteously, and godly in this present world, that you may show yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

Ans. I will do so, the Lord being my helper.

The Bishop. Will you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men; and such as shall be unquiet, disobedient, and criminal, correct and punish according to such authority as you have by God's word, and as shall be committed unto you?

Ans. I will do so, by the help of God.

The Bishop. Will you be faithful in Ordaining, or laying hands upon and sending others, and in all the other duties of your office?

Ans. I will so be, by the help of God.

The Bishop. Will you show yourself gentle, and be merciful, for Christ's sake, to poor and needy people, and to all strangers destitute of help?

Ans. I will so show myself, by God's help.

Then the Bishop shall say:

Almighty God, our heavenly Father, who hath given you a good will to do all these things, grant also unto you strength and power to perform the same, that he accomplishing in you the good work which he hath begun, you may be found blameless at the last day, through Jesus Christ our Lord. *Amen.*

Then shall Veni, Creator Spiritus, *be said:*

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.
Thy blessed unction from above
Is comfort, life, and fire of love.

Enable with perpetual light
The dullness of our blinded sight;
Anoint and cheer our soiléd face
With the abundance of thy grace;
Keep far our foes, give peace at home;
Where thou art Guide, no ill can come.

Teach us to know the Father, Son,
And Thee of both to be but ONE;
That through the ages all along
This may be our endless song:
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

That ended, the Bishop shall say:

Lord, hear our Prayer.
Ans. And let our cry come unto thee.

The Bishop shall then say:

Let us pray.

Almighty and Most Merciful Father, who of thine infinite goodness hast given thine only and dearly beloved Son Jesus Christ to be our Redeemer, and the author of everlasting life; who, after he had made perfect our redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some Apostles, some

Prophets, some Evangelists, some Pastors and Teachers, to the edifying and making perfect of his Church: grant, we beseech thee, to this thy servant, such grace that he may evermore be ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee, and use the authority given him, not to destruction, but to salvation; not to hurt, but to help; so that as a wise and faithful servant, giving to the family their portion in due season, he may at last be received into everlasting joy, through Jesus Christ our Lord, who, with thee and the Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

Then the Bishop and Elders present shall lay their hands upon the head of the Elected Person, kneeling before them, the Bishop saying:

The Lord pour upon thee the Holy Ghost for the Office and Work of a Bishop in the Church of God now committed unto thee by the authority of the Church through the imposition of our hands, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.* And remember that thou stir up the grace of God which is in thee; for God hath not given us the spirit of fear, but of power, and love, and of a sound mind.

Then shall the Bishop deliver to him the Bible, saying:

Give heed unto reading, exhortation, and doctrine. Think upon the things contained in this book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to thy doctrine; for by so doing thou shalt

both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcast, seek the lost; be so merciful that you may not be too remiss; so minister discipline that you forget not mercy; that when the chief Shepherd shall appear, you may receive the never-fading crown of glory, through Jesus Christ our Lord. *Amen.*

[Then the Bishop shall administer the Lord's Supper to the newly Consecrated Bishop and other persons present.]

Then shall be offered the following Prayers:

Most Merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing, and to so endue him with thy Holy Spirit that he, preaching thy word, and exercising authority in thy Church, may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine, but also may be, to such as believe, a wholesome example in word, in conversation, in love, in faith, and in purity; that faithfully fulfilling his course, at the last day he may receive the crown of righteousness laid up by the Lord, the righteous Judge, who liveth and reigneth, one God with the Father and the Holy Ghost, world without end. *Amen.*

Prevent us, O Lord, in all our doings with thy most gracious favor, and further us with thy continual help, that in all our works, begun, continued, and ended in thee, we may glorify thy holy name; and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

¶ 468. Form of Ordaining Elders

[When the day appointed by the Bishop is come, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Elders; how necessary that Order is in the Church of Christ, and also how the People ought to esteem the Elders in their Office.]

After which, one of the Elders shall present unto the Bishop all them that are to be Ordained, and say:

I present unto you these persons to be ordained as Elders.

Then, their names being read aloud, the Bishop shall say to the People:

Brethren, these are they whom we purpose, God willing, this day to ordain Elders. For after due examination, we find not to the contrary, but that they are lawfully called to this function and ministry, and that they are persons meet for the same. But if there be any of you who knoweth any crime or impediment in any of them, for the which he ought not to be received into this holy Ministry, let him come forth in the name of God, and show what the crime or impediment is.

[If any crime or impediment be objected, the Bishop shall surcease from ordaining that person until such time as the party accused shall be found clear of the same.]

Then shall be said the Collect, Epistle, and Gospel, as followeth:

The Collect

Almighty God, Giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in thy Church: mercifully behold these thy servants now called to the Office of Elders, and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this Office, to the glory of thy name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

The Epistle. Ephesians 4. 7-13

Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things. And he gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

After this shall be read for the Gospel part of the tenth chapter of Saint John:

Saint John 10. 1-16

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know

I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd.

And that done, the Bishop shall say unto the Persons to be Ordained Elders:

You have heard, brethren, in your private examination, and in the holy lessons taken out of the Gospel and the writings of the Apostles, of what dignity and of how great importance this Office is whereunto ye are called. And now again we exhort you, in the name of our Lord Jesus Christ, that ye have in remembrance into how high a dignity and to how weighty an Office ye are called: that is to say, to be Messengers, Watchmen, and Stewards of the Lord; to teach and to premonish, to feed and provide for, the Lord's family; to gather the outcasts, to seek the lost, and to be ever ready to spread abroad the Gospel, the glad tidings of reconciliation with God.

Have always therefore printed in your remembrance how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death and for whom he shed his blood. The Church which you must serve is his spouse and his body. And if it shall happen, the same Church, or any member thereof, do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the fearful punishment that will ensue. Wherefore consider with yourselves the end of the ministry toward the children of God, toward the spouse and body of Christ; and see that you never cease your labor, your care and diligence, until you have done all that lieth

in you, according to your bounden duty, to bring all such as are or shall be committed to your charge unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you either for error in religion or for viciousness in life.

Forasmuch then as your Office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may show yourselves dutiful and thankful unto that Lord who hath placed you in so high a dignity; as also to beware that neither you yourselves offend, nor be occasion that others offend. Howbeit ye cannot have a mind and will thereto of yourselves, for that will and ability are given of God alone; therefore ye ought, and have need, to pray earnestly for his Holy Spirit. And seeing that ye cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners, both of yourselves and of them that specially pertain unto you, according to the rule of the same Scriptures; and for this selfsame cause, how ye ought to forsake and set aside, as much as you may, all worldly cares and studies.

We have good hope that you have all weighed and pondered these things with yourselves long before this time: and that you have clearly determined, by God's grace, to give yourselves wholly to this Office, whereunto it has pleased God to call you: so that, as much as lieth in you, you will apply yourselves

wholly to this one thing, and draw all your cares and studies this way, and that you will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weighing of the Scriptures ye may wax riper and stronger in your ministry; and that ye may so endeavor to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now, that this present Congregation of Christ here assembled may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties, ye shall answer plainly to these things which we, in the name of God and his Church, shall demand of you touching the same:

Do you think in your heart that you are truly called, according to the will of our Lord Jesus Christ, to the Order of Elders?

Ans. I think so.

The Bishop. Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing as required of necessity to eternal salvation but that which you shall be persuaded may be concluded and proved by the Scriptures?

Ans. I am so persuaded, and have so determined, by God's grace.

The Bishop. Will you then give your faithful dil-

igence always so to minister the Doctrine, and Sacraments, and Discipline of Christ, as the Lord hath commanded?

Ans. I will so do, by the help of the Lord.

The Bishop. Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word, and to use both public and private monitions and exhortations, as well to the sick as to the whole within your charge, as need shall require and occasion shall be given?

Ans. I will, the Lord being my helper.

The Bishop. Will you be diligent in Prayers, and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Ans. I will endeavor so to do, the Lord being my helper.

The Bishop. Will you be diligent to frame and fashion yourselves, and your families, according to the doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

Ans. I will apply myself thereto, the Lord being my helper.

The Bishop. Will you maintain and set forward, as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among them that are or shall be committed to your charge?

Ans. I will so do, the Lord being my helper.

The Bishop. Will you reverently obey your chief Ministers, unto whom is committed the charge and government over you, following with a glad mind and will their godly admonitions, submitting yourselves to their godly judgments?

Ans. I will so do, the Lord being my helper.

Then shall the Bishop, standing up, say:

Almighty God, who hath given you this will to do all these things, grant also unto you strength and power to perform the same; that he may accomplish his work which he hath begun in you, through Jesus Christ our Lord. *Amen.*

[After this the Congregation shall be desired secretly in their Prayers to make their humble supplications to God for all these things: for the which Prayers there shall be silence kept for a space.]

After which shall be said by the Bishop, the Persons to be Ordained Elders all kneeling, Veni, Creator Spiritus, *the Bishop beginning, and the Elders and others that are present answering by verse as followeth:*

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.
Thy blessed unction from above
Is comfort, life, and fire of love.

Enable with perpetual light
The dullness of our blinded sight;
Anoint and cheer our soiléd face
With the abundance of thy grace;
Keep far our foes, give peace at home;
Where thou art Guide, no ill can come.

Teach us to know the Father, Son,
And Thee of both to be but ONE;
That through the ages all along
This may be our endless song:
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

That done, the Bishop shall pray in this wise, and say:

Let us pray.

Almighty God and heavenly Father, who of thine infinite love and goodness toward us hast given to us thine only and most dearly beloved Son Jesus Christ to be our Redeemer, and the author of everlasting life; who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Teachers, and Pastors, by whose labor and ministry he gathered together a great flock in all parts of the world, to set forth the eternal praise of thy holy name: for these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same Office and Ministry appointed for the salvation of mankind, we render unto thee most hearty thanks; we praise and worship thee; and we humbly beseech thee by the same, thy blessed Son, to grant unto all who either here or elsewhere call upon thy name, that we may continue to show ourselves thankful unto thee for these, and all other thy benefits, and that we may daily increase and go forward in the knowledge and faith of thee and thy Son, by the Holy Spirit. So that as well by these thy Ministers, as by them over whom they shall be appointed thy Ministers, thy holy name may be forever glorified, and thy blessed kingdom enlarged, through the same, thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. *Amen.*

When this Prayer is done, the Bishop and the Elders present shall lay their hands severally upon the head of every one that receiveth the Order of Elders; the Receivers humbly kneeling, and the Bishop saying:

The Lord pour upon thee the Holy Ghost for the Office and Work of an Elder in the Church of God, now committed unto thee by the authority of the Church, through the imposition of our hands. And be thou a faithful dispenser of the Word of God, and of his Holy Sacraments; in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then the Bishop shall deliver to every one of them, kneeling, the Bible into his hands, saying:

Take thou authority as an Elder in the Church, to preach the Word of God, and to administer the Holy Sacraments in the Congregation.

Then the Bishop shall offer the following Prayer:

Most Merciful Father, we beseech thee to send upon these thy servants thy heavenly blessings, that they may be clothed with righteousness, and that thy word spoken by their mouths may have such success that it may never be spoken in vain. Grant also that we may have grace to hear and receive what they shall deliver out of thy most holy Word, or agreeably to the same, as the means of our salvation; and that in all our words and deeds we may seek thy glory, and the increase of thy kingdom, through Jesus Christ our Lord. *Amen.*

Prevent us, O Lord, in all our doings, with thy most gracious favor, and further us by thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

[If on the same day the Order of Deacons be given to some, and that of Elders to others, the Deacons shall be first presented, and then the Elders. The Collects shall both be used; first, that for Deacons, then that for Elders. The Epistle shall be Ephesians 4. 7-13, as before in this Office, immediately after which, they who are to be ordained Deacons shall be examined and ordained as is below prescribed. Then one of them having read the Gospel, which shall be Saint John 10. 1-16, as before in this Office, they who are to be ordained Elders shall likewise be examined and ordained, as in this Office before appointed.]

¶ 469. Form of Ordaining Deacons

[When the day appointed by the Bishop is come, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted to the Order of Deacons.]

After which one of the Elders shall present unto the Bishop the Persons to be Ordained Deacons, and their names being read aloud the Bishop shall say unto the People:

BRETHREN, if there be any of you who knoweth any crime or impediment in any of these persons presented to be ordained Deacons, for the which he ought not to be admitted to that Office, let him come forth

in the name of God, and show what the crime or impediment is.

[If any crime or impediment be objected, the Bishop shall surcease from ordaining that person until such time as the party accused shall be found clear of the same.]

Then shall be read the following Collect and Epistle:

The Collect

Almighty God, who by thy divine providence hast appointed divers Orders of Ministers in thy Church, and didst inspire thy Apostles to choose into the Order of Deacons thy first martyr, Saint Stephen, with others: mercifully behold these thy servants, now called to the like Office and Administration; replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this Office to the glory of thy name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and forever. *Amen.*

The Epistle. 1 Timothy 3. 8-13

Likewise must the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the Office of a Deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the Deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the Office of a Deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

Then shall the Bishop, in the presence of the People, examine every one of those who are to be Ordained, after this manner following:

Do you trust that you are inwardly moved by the Holy Ghost to take upon you the Office of the Ministry in the Church of Christ, to serve God for the promoting of his glory and the edifying of his people?

Ans. I trust so.

The Bishop. Do you unfeignedly believe all the canonical Scriptures of the Old and New Testaments?

Ans. I do believe them.

The Bishop. Will you diligently read or expound the same unto the people whom you shall be appointed to serve?

Ans. I will.

The Bishop. It appertaineth to the Office of a Deacon to assist the Elder in divine service, and especially when he ministereth the Holy Communion, to help him in the distribution thereof; to read and expound the Holy Scriptures; to instruct the youth; and to baptize. And furthermore, it is his office to search for the sick, poor, and impotent, that they may be visited and relieved. Will you do this gladly and willingly?

Ans. I will do so, by the help of God.

The Bishop. Will you apply all your diligence to frame and fashion your own lives and the lives of your families according to the doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples of the flock of Christ?

Ans. I will do so, the Lord being my helper.

The Bishop. Will you reverently obey them to whom the charge and government over you is com-

mitted, following with a glad mind and will their godly admonitions?

Ans. I will endeavor so to do, the Lord being my helper.

Then the Bishop, laying his hands severally upon the head of every one of them, shall say:

Take thou authority to execute the Office of a Deacon in the Church of God; in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall the Bishop deliver to every one of them the Bible, saying:

Take thou authority to read the Holy Scriptures in the Church of God, and to preach the same.

Then one appointed by the Bishop shall read the Gospel:

Luke 12. 35-38

Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

Immediately before the Benediction shall be said these Collects following:

Almighty God, Giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy servants into the Office of Deacons in thy Church: make them, we beseech thee, O Lord, to be modest, humble, and constant in their ministration, and to have a ready will to observe all spiritual discipline; that they, having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave themselves in this inferior office that they may be found worthy to be called into the higher Ministries in thy Church, through the same, thy Son our Saviour Jesus Christ: to whom be glory and honor, world without end. *Amen.*

Prevent us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

¶ 470. Form for Consecration of Deaconesses

[Devotional Exercises and suitable Addresses may precede the following Order of Service.]

1. PRESENTATION OF CANDIDATE

2. HYMN

(Or selection from Church Hymnal, if preferred.)

Saviour, thy dying love
  Thou gavest me,
Nor should I aught withhold,
  Dear Lord, from thee.
In love my soul would bow,
My heart fulfill its vow,
Some offering bring thee now,
  Something for thee.

Give me a faithful heart,
  Likeness to thee,
That each departing day
  Henceforth may see
Some work of love begun,
Some deed of kindness done,
Some wanderer sought and won,
  Something for thee.

3. RESPONSIVE READING

Leader. The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.

Cong. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

Leader. He telleth the number of the stars; he calleth them all by their names. Great is our Lord, and of great power: his understanding is infinite.

Cong. The Lord lifteth up the meek: he casteth the wicked down to the ground. Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God: for he hath strengthened the bars of thy gates; he hath blessed thy children within thee.

Leader. Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.

Cong. O let not the oppressed return ashamed: let the poor and needy praise thy name.

Leader. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

Cong. All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.

Leader. Kings' daughters were among thy honorable women: upon thy right hand did stand the queen in gold of Ophir.

Cong. Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house.

Leader. So shall the King greatly desire thy beauty: for he is thy Lord; and worship thou him.

Cong. The King's daughter is all glorious within: her clothing is of wrought gold.

Leader. She shall be brought unto the King in rai-

ment of needlework: the virgins her companions that follow her shall be brought unto thee.

Cong. With gladness and rejoicing shall they be brought: they shall enter into the King's palace.

Leader. I will make thy name to be remembered in all generations: therefore shall the people praise thee forever and ever.

Cong. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

4. PRAYER

Let us pray:

O Eternal God, the Father of our Lord Jesus Christ, the Creator of man and of woman, who didst replenish with thy Spirit Miriam and Deborah and Anna and Huldah; who didst not disdain that thy only begotten Son should be born of a woman; who also in the tabernacle of the testimony, and in the temple, didst ordain women to be keepers of thy holy gates—do thou now also look down upon these thy servants who are to be set apart to the office of Deaconess, and grant them thy Holy Spirit that they may worthily discharge the work which is committed to them, to thy glory, and the praise of thy Christ, with whom glory and adoration be to thee and the Holy Spirit forever. *Amen.*

5. ADDRESS TO THE CANDIDATES

Dear Sisters, we rejoice with you that in the good providence of God an open door of usefulness has been

found for you in the service of the Church of Christ. In our Master's wide vineyard there are a thousand forms of labor, and to each disciple some fitting task is assigned; but to you are accorded peculiar privileges and priceless opportunities. Released from other cares, you give yourselves without reservation to the service of the Lord of the Vineyard, ready for any duty which may fall to your lot. Like our blessed Master, you will henceforth go about doing good, ministering as he did to the wants of a suffering, sorrowing, and sin-laden world. The Church now solemnly sets you apart for her special service. You are to work for Jesus only. You are to minister to the poor, visit the sick, pray with the dying, care for the orphan, seek the wandering, comfort the sorrowing, save the sinning, and ever be ready to take up any other duty for which willing hands cannot otherwise be found. Such a ministry is one which confers upon you a great honor, but also a solemn responsibility. You have not entered upon it lightly, and no doubt in the sacred stillness of the sanctuary of the heart you have already consecrated yourselves to this office and work. What you have done alone with God, you now do formally and publicly in the presence of the Church.

Quest. Do you believe that you have been led by the Spirit and providence of God to engage in this work, and assume the duties of this office?

Ans. I do.

Quest. Do you, in the presence of God and of this congregation, promise faithfully to perform the duties of a Deaconess in the Church of God?

Ans. I do.

Quest. Do you accept the Bible as God's Word, and

will you make it a lamp unto your feet, and a light unto your path?

Ans. I so accept it, and will so walk in its light.

Quest. Will you strive to walk so close to your Saviour's side that you will ever carry his blessed presence to the hearts and homes of those to whom you minister?

Ans. I will endeavor so to do.

Quest. Will you cheerfully accept the direction of those whom the Church may set over you in the prosecution of your work?

Ans. I will cheerfully do so.

[*Congregation and Candidates, kneeling, after a brief season of silent prayer unite in singing.*]

6. HYMN

(Or selection from Church Hymnal, if preferred.)

Take my life and let it be
Consecrated, Lord, to thee;
Take my hands and let them move
At the impulse of thy love.

Take my feet and let them be
Swift and beautiful for thee;
Take my voice and let me sing
Always, only, for my King.

Take my will and make it thine,
It shall be no longer mine;
Take my heart, it is thine own,
It shall be thy royal throne.

Take my love, my God, I pour
At thy feet its treasure store;
Take myself, and I will be
Ever, only, all for thee.

[*The Congregation rise while Candidates remain kneeling.*]

7. INVOCATION OF THE HOLY SPIRIT

May the Spirit of the Living God descend upon you and abide with you evermore. May his holy anointing impart to you grace for every trial, and gifts for every duty. May his presence be to you a pillar of cloud by day, and a pillar of fire by night, all along the journey of life; and may the blessing of God the Father, Son, and Holy Spirit be with you now and evermore. *Amen.*

[*The Candidates rise, and the Minister, taking the right hand of each Candidate, shall say:*]

I admit thee to the office of Deaconess in the Church of God, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

8. DISMISSAL, WITH BENEDICTION

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

CHAPTER VII

CORNER STONE AND DEDICATION

¶ 471. Form for Laying the Corner Stone of a Church

The Minister, standing near the place where the Stone is to be laid, shall say unto the Congregation:

DEARLY BELOVED, we are taught in the Word of God, that, although the heaven of heavens cannot contain the Eternal One, much less the walls of temples made with hands, yet his delight is ever with the sons of men, and that wherever two or three are gathered in his name, there is he in the midst of them. And in all ages his servants have separated certain places for his worship: as Jacob erected a stone in Bethel for God's house; as Moses made a tabernacle in the desert; as Solomon builded a temple for the Lord, which he filled with the glory of his presence before all the people. We are now assembled to lay the Corner Stone of a new house for the worship of the God of our fathers. Let us not doubt that he will favorably approve our godly purpose, and let us now devoutly unite in singing his praise, and in prayer for his blessing on this our undertaking.

Let one of the Hymns 656-666, *Church Hymnal, be sung.*

Then shall the Minister say:

Let us pray.

Most glorious God, the heaven is thy throne and the earth is thy footstool; what house then can be

builded for thee, or where is the place of thy rest? Yet, blessed be thy name, O Lord God, that it hath pleased thee to have thy habitation among the sons of men, and to dwell in the midst of the assembly of the saints upon the earth. And now, especially, we render thanks unto thy holy name that it hath pleased thee to put it into the hearts of thy servants to erect in this place a house for thy worship. We thank thee for thy grace which has inclined them to contribute of their substance for the glory of thy name: and we pray thee to continue thy blessing upon their pious undertaking. *Amen.*

May many unite with them in their holy work, until this habitation of thy house shall be completed, and ready for dedication to thy service, free from all debt or claim of man. *Amen.*

May peace and harmony prevail in the counsels of thy servants, and may no selfish or divided aims find place among them. May the work of this building be completed without hurt or accident to any person. And when thou shalt have prospered the work of their hands upon them, and this house shall be prepared and finished for thy service, grant that all who shall enjoy the benefit of this pious work may show forth their thankfulness by making a right use of it, to the glory of thy blessed name, through Jesus Christ our Lord. *Amen.*

Grant that all who shall hereafter worship thee in the temple here to be builded may so serve and please thee in all holy exercises of godliness, that in the end they may come to that temple on high, even to the holy place made without hands, whose builder and maker is God. *Amen.*

Hear us, O Lord, for thou art our God in whom we trust. And when we shall cease to pray unto thee on earth, may we, with all those who in like manner have erected such places to thy name, and with all thy saints and redeemed ones, eternally praise thee for all thy goodness vouchsafed unto us here on earth and laid up for us there in heaven. *Amen.*

Accept these our prayers, we beseech thee, for the sake of thy dear Son; and to thee, the only true and living God, Father, Son, and Holy Ghost, be honor, praise, and glory, forever and ever. *Amen.*

Then shall the Minister read the following Psalm, or the Minister and People may read it in alternate verses; the parts in italics to be read by the People:

Psalm 132

Lord, remember David, and all his afflictions:

How he sware unto the Lord, and vowed unto the mighty God of Jacob;

Surely I will not come into the tabernacle of my house, nor go up into my bed;

I will not give sleep to mine eyes, nor slumber to mine eyelids,

Until I find out a place for the Lord,

A habitation for the mighty God of Jacob.

Lo, we heard of it at Ephratah: we found it in the fields of the wood.

We will go into his tabernacles: we will worship at his footstool.

Arise, O Lord, into thy rest; thou, and the ark of thy strength.

Let thy priests be clothed with righteousness;

And let thy saints shout for joy.

For thy servant David's sake turn not away the face of thine anointed.

The Lord hath sworn in truth unto David; he will not turn from it;

Of the fruit of thy body will I set upon thy throne.

If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.

For the Lord hath chosen Zion; he hath desired it for his habitation.

This is my rest forever; here will I dwell; for I have desired it.

I will abundantly bless her provision:
I will satisfy her poor with bread.
I will also clothe her priests with salvation:
And her saints shall shout aloud for joy.
There will I make the horn of David to bud:
I have ordained a lamp for mine anointed.
His enemies will I clothe with shame:
But upon himself shall his crown flourish.

The Lesson. 1 Corinthians 3. 9-23

For we are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what

sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men: for all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's.

Then shall follow the Sermon, or an address suitable to the occasion, after which the Contributions of the People shall be received.

Then shall the Minister, standing by the Stone, exhibit to the Congregation a box to be placed in an excavation of the Stone. It may contain a copy of the Bible, the Hymnal, the Discipline, the Church Year Book for the year, Church periodicals of recent date, the names of the Pastor, Trustees, and Building Committee of the Church, with such other documents as may be desired. A list of these may be read, *after which the Minister may deposit the box in the Stone and cover it: and the Stone shall be laid and adjusted by the Minister, assisted by the Builder.*

Then shall the Minister say:

In the name of the Father, and of the Son, and of the Holy Ghost, we lay this Corner Stone for the foundation of a house to be builded and consecrated

to the service of Almighty God, according to the Order and Usages of the Methodist Episcopal Church. *Amen.*

The service may conclude with extemporary Prayer, the Lord's Prayer, and the Benediction

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¶ 472. Form for Dedication of a Church

The Congregation being assembled in the Church, the Minister shall say:

DEARLY BELOVED, the Scriptures teach us that God is well pleased with those who build temples to his name. We have heard how he filled the temple of Solomon with his glory, and how in the second temple he manifested himself still more gloriously. And the Gospel approves and commends the centurion who built a synagogue for the people. Let us not doubt that he will also favorably approve our purpose of dedicating this place in solemn manner, for the performance of the several offices of religious worship; and let us now devoutly join in praise to his name, that this godly undertaking hath been so far completed, and in prayer for his further blessing upon all who have been engaged therein, and upon all who shall hereafter worship his name in this place.

Let one of the Hymns 656-666, *Church Hymnal, be sung. Afterward let extemporary Prayer be offered, the Congregation all kneeling.*

Then shall the Minister, or some one appointed by him, read:

The First Lesson. 2 Chronicles 6. 1, 2, 18-21, 40-42; 7. 1-4

Then said Solomon, The Lord hath said that he would dwell in the thick darkness. But I have built a house of habitation for thee, and a place for thy dwelling forever.

But will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built! Have respect therefore to the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and the prayer which thy servant prayeth before thee: that thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth toward this place. Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place: hear thou from thy dwelling-place, even from heaven; and when thou hearest, forgive.

Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place. Now therefore arise, O Lord God, into thy resting-place, thou, and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness. O Lord God, turn not away the face of thine anointed: remember the mercies of David thy servant.

Now when Solomon had made an end of praying, the fire came down from heaven, and consumed

the burnt offering and the sacrifices; and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house. And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshiped, and praised the Lord, saying, For he is good; for his mercy endureth forever. Then the king and all the people offered sacrifices before the Lord.

The Second Lesson. Hebrews 10. 19-26

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having a high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; for he is faithful that promised; and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.

Then shall one of the Hymns 656-666, *Church Hymnal, be sung; after which the Minister shall deliver a Sermon suitable to the occasion. Contributions shall then be received from the People.*

Then shall the Minister read the following Psalm, or the Minister and the Congregation may read it alternately; the parts in italics to be read by the Congregation.

Psalm 122

I was glad when they said unto me, Let us go into the house of the Lord.

Our feet shall stand within thy gates, O Jerusalem.

Jerusalem is builded as a city that is compact together:

Whither the tribes go up, the tribes of the Lord,

Unto the testimony of Israel, to give thanks unto the name of the Lord.

For there are set thrones of judgment, the thrones of the house of David.

Pray for the peace of Jerusalem:

They shall prosper that love thee.

Peace be within thy walls,

And prosperity within thy palaces.

For my brethren and companions' sakes, I will now say, Peace be within thee.

Because of the house of the Lord our God I will seek thy good.

Then let the Trustees stand up before the Altar, and one of them, or some one in their behalf, say unto the Minister:

We present unto you this Building, to be dedicated as a Church for the service and worship of Almighty God.

Then shall the Minister request the Congregation to stand, while he repeats the following

DECLARATION:

Dearly Beloved, it is meet and right, as we learn from the Holy Scriptures, that houses erected for the public worship of God should be specially set apart and dedicated to religious uses. For such a dedication we are now assembled. With gratitude, therefore, to Almighty God, who has signally blessed his servants in their holy enterprise of erecting this Church, we dedicate it to his service, for the reading of the Holy Scriptures, the preaching of the Word of God, the administration of the Holy Sacraments, and for all other exercises of religious worship and service, according to the Discipline and Usages of the Methodist Episcopal Church. And, as the dedication of the temple is vain without the solemn consecration of the worshipers also, I now call upon you all to dedicate yourselves anew to the service of God. To him let our souls be dedicated, that they may be renewed after the image of Christ. To him let our bodies be dedicated, that they may be fit temples for the indwelling of the Holy Ghost. To him may our labors and business be dedicated, that their fruit may tend to the glory of his great name, and to the advancement of his kingdom. And that he may graciously accept this solemn act, let us pray.

The Congregation kneeling, the Minister shall offer the following Prayer:

O Most Glorious Lord, we acknowledge that we are not worthy to offer unto thee anything belonging unto us; yet we beseech thee, in thy great goodness, graciously to accept the dedication of this place to thy service, and to prosper this our undertaking; re-

ceive the prayers and intercessions of all those thy servants who shall call upon thee in this house; and give them grace to prepare their hearts to serve thee with reverence and godly fear; affect them with an awful apprehension of thy divine majesty, and a deep sense of their own unworthiness; that so approaching thy sanctuary with lowliness and devotion, and coming before thee with clean thoughts and pure hearts, with bodies undefiled, and minds sanctified, they may always perform a service acceptable to thee, through Jesus Christ our Lord. *Amen.*

Regard, O Lord, the supplication of thy servants, and grant that whosoever shall be dedicated to thee in this house by Baptism may ever remain in the number of thy faithful children. *Amen.*

Grant, O Lord, that whosoever shall receive in this place the blessed Sacrament of the Body and Blood of Christ may come to that holy Ordinance with faith, charity, and true repentance; and, being filled with thy grace and heavenly benediction, may, to their great and endless comfort, obtain forgiveness of their sins, and all other benefits of his death. *Amen.*

Grant, O Lord, that by thy holy Word which shall be read and preached in this place, and by thy Holy Spirit grafting it inwardly in the heart, the hearers thereof may both perceive and know what things they ought to do, and may have power and strength to perform the same. *Amen.*

Now, therefore, arise, O Lord, and come into this place of thy rest, thou and the ark of thy strength.

Let thine eye be open toward this house day and night; and let thine ears be ready toward the prayers of thy children which they shall make unto thee in this place: and whensoever thy servants shall make to thee their petitions here, do thou hear them from heaven, thy dwelling-place, the throne of the glory of thy kingdom; and when thou hearest, forgive. And grant, O Lord, we beseech thee, that here and elsewhere thy ministers may be clothed with righteousness, and thy saints rejoice in thy salvation. And may we all, with thy people everywhere, grow up into a holy temple in the Lord, and be at last received into the glorious temple above; the house not made with hands, eternal in the heavens. And to the Father, and the Son, and the Holy Spirit, be glory and praise, world without end. *Amen.*

The service to conclude with a Doxology and Benediction

NOTE.—The Central Conference of Southern Asia is authorized to prepare and translate into the vernaculars simplified and adapted forms of such parts of the Ritual as may be deemed necessary, such portions to receive the sanction of the Board of Bishops.

APPENDIX

NOTE.—The matter contained in this Appendix to the Discipline is sufficiently important to justify its publication in this form. Some of it is taken from the General Conference Journals, and is therefore the action of the General Conference, although not ordered as part of the Discipline. Some of it, as the Courses of Study, has received the sanction of the Bishops, and is inserted for convenient reference; while other portions of it are suggestive and useful, such as Post Office Addresses, Administrative Boards, Forms, etc.

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I. RESIDENCES AND ADDRESSES

II. ADMINISTRATIVE BOARDS AND COMMISSIONS

III. GENERAL CONFERENCE

IV. GENERAL CONFERENCE DECISIONS OF LAW

V. MISCELLANEOUS

VI. FORMS

VII. COURSES OF STUDY

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VII.	W. H. Logan	Texas	1912
VIII.	Hanford Crawford	Saint Louis	1916
IX.	O. P. Miller	Northwest Iowa	1912
X.	J. F. Harmon	Southern Illinois	1912
XI.	C. E. Bacon	Indiana	1916
XII.	D. W. Springer	Detroit	1916
XIII.	W. E. Bletsch	Chicago German	1916
XIV.	R. V. Watt	California	1912
XV.	W. W. Van Dusen	Idaho	1916

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Bishops Berry, McDowell, Anderson, Quayle, McIntyre

Ministers: T. S. Henderson, C. L. Goodell, B. C. Conner, J. P. Brushingham, Robert Stephens, Thomas Nicholson, C. L. Mead, C. F. Reisner, W. F. Sheridan, C. S. Nusbaum.

Laymen: John S. Huyler, William Phillips Hall, D. C. Cook, J. N. Gamble, G. O. Robinson, R. M. Rownd, J. G. Shepherd, J. E. Ingram, J. W. Fisher, L. M. Alexander, D. W. Potter, T. S. Lippy, Hugh Smith, F. W. Tunnell, A. M. Shoyer.

CHAPTER III

GENERAL CONFERENCE

¶ 24. Location, Arrangement, etc.

All arrangements for the General Conference of 1912—the selection of location, raising the necessary funds, etc.—are referred to the Book Committee.—*Journal.*

¶ 25. General Conference Districts

Missions [in brackets] are included in contiguous Districts for representation by the respective district representatives. The figures attached to Conferences and Districts indicate the number of delegates to which they were respectively entitled in the General Conference of 1908.

First District—East Maine, 4; Eastern Swedish, 2; Maine, 4; New Hampshire, 6; New England, 12; New England Southern, 8; Troy, 12; Vermont, 4; total, 52.

Second District—Italy, 2; New Jersey, 10; Newark, 10; New York, 12; New York East, 14; Norway, 2; Sweden, 4; total, 54.

[Porto Rico Mission.]

Third District—Central New York, 10; Erie, 10; Genesee, 12; Northern New York, 10; Wyoming, 10; total, 52.

Fourth District—Baltimore, 10; Central Pennsylvania, 12; Philadelphia, 14; Pittsburg, 10; West Virginia, 10; Wilmington, 8; total, 64.

[Atlantic Mission Conference.]

Fifth District—Central Ohio, 10; Cincinnati, 10; East Ohio, 12; Kentucky, 4; North Ohio, 8; Ohio, 12; total, 56.

Sixth District—Alabama, 2; Austin, 2; Blue Ridge, 2; Central Tennessee, 2; Delaware, 6; East Tennessee, 2; Georgia, 2; Gulf, 2; Holston, 6; Liberia, 2; North Carolina, 4; Saint Johns River, 2; South Carolina, 8; Washington, 6; total, 48.

Seventh District—Atlanta, 4; Central Alabama, 4; Central Missouri, 2; Florida, 2; Lexington, 4; Lincoln, 2; Little Rock, 4; Louisiana, 8; Mississippi, 6; Savannah, 2; Tennessee, 4; Texas, 6; Upper Mississippi, 6; West Texas, 4; total, 58.

[South Florida Mission.]

Eighth District—Arkansas, 2; Kansas, 8; Missouri, 6; Northwest Kansas, 6; Oklahoma, 6; Saint Louis, 8; South Kansas, 6; Southwest Kansas, 8; West Nebraska, 4; Western Swedish, 2; total, 56.

Ninth District—Des Moines, 12; Iowa, 8; Nebraska, 8; North Nebraska, 6; Northwest Iowa, 10; Northwest Nebraska, 2; Upper Iowa, 12; total, 58.

Tenth District—Central Illinois, 10; Central Swedish, 2; Illinois, 16; Northern Swedish, 2; Rock River, 14; Southern Illinois, 8; total, 52.

Eleventh District—Indiana, 14; Michigan, 16; North Indiana, 12; Northwest Indiana, 8; total, 50.

Twelfth District—Dakota, 6; Detroit, 16; Minnesota, 8; North Dakota, 6; Northern Minnesota, 6; Norwegian and Danish, 2; West Wisconsin, 8; Wisconsin, 8; total, 60.

[Black Hills Mission.]

Thirteenth District—California German, 2; Central German, 6; Chicago German, 4; East German, 2; North Germany, 4; Northern German, 2; Northwest German, 2; Pacific German, 2; Saint Louis German, 6; South Germany, 4; Southern German, 2; Switzerland, 2; Western German, 4; total, 42.

Fourteenth District—California, 12; Chile, 2; Colorado, 8; Eastern South America, 2; Foochow, 4; Hinghua, 2; Korea, 2; Mexico, 2; North China, 2; Southern California, 8; total, 44.

[Arizona, Hawaii, Nevada, New Mexico English, New Mexico Spanish, Pacific Chinese, Pacific Japanese, and Utah Missions.]

Fifteenth District—Bengal, 2; Bombay, 2; Columbia River, 6; Idaho, 2; Malaysia, 2; Montana, 2; North India, 4; North Montana, 2; Northwest India, 2; Oregon, 6; Philippine Islands, 2; Puget Sound, 8; South India, 2; Western Norwegian and Danish, 2; total, 44.

[Alaska and Wyoming Missions.]

¶ 26. Rules of Order

ORGANIZATION

1. *Organization.* When a General Conference shall have been convened in accordance with the provisions of the Constitution, after the Devotional Services and the calling of the roll, if a quorum be found to be present, the Conference will proceed to its organization by the election of a Secretary by ballot, if there be more than one nomination, and such assistant secretaries as it may deem necessary.

TIME OF MEETING, RECESS, AND ADJOURNMENT

2. *After the opening session* the General Conference shall meet at 8:30 o'clock A. M., and adjourn at 12:30 o'clock, P. M.; but the Conference may alter the time of meeting and may adjourn and fix the time to which it shall adjourn at its discretion. A recess of ten minutes shall be taken at 10:30 o'clock, unless otherwise ordered by the Conference.

THE PRESIDENT

3. *The President shall take the chair* precisely at the hour to which the Conference stood adjourned, and cause the same to be opened by the reading of the Scriptures, singing, and prayer, and on the appearance of a quorum shall have the Journal of the preceding session read and approved, and see that the business of the Conference shall proceed in the regular order, according to these Rules of Order and other rules and regulations adopted by the General Conference.

4. *The President shall decide all questions of order,* subject to an appeal to the Conference, and in case of such appeal the question shall be taken without debate, except that the President may state the grounds of his decision, and the appellant may state the grounds of his appeal.

5. *The President shall appoint all committees,* unless otherwise especially ordered by the Conference.

6. *On assigning the floor* to any member of the Con-

ference, the President shall distinctly announce the name of the member to whom it is assigned and the Annual Conference he represents.

ORDER OF BUSINESS

7. *The regular order of business* shall be:

(1) Devotional services.

(2) The reading of the Journal and action thereon.

(3) The calling of the roll of Conferences in alphabetical order for the presentation of appeals, resolutions, and miscellaneous business, for immediate consideration.

The person introducing a proposition under this call may speak to it if it be seconded; after which a motion to refer, if made, shall be entertained and be decided without debate. But immediately after the motion or resolution has been presented, and before the person who introduces the proposition has spoken, the question of consideration may be raised by a member saying:

"Mr. President, on that I raise the question of consideration."

The question of consideration shall then be put without debate, and if there is a two-thirds vote against consideration, the proposition shall not be entertained.

(4) Reports, first of the standing and then of the select committees; *provided*, always, that each call severally shall have been completed before either preceding one shall be repeated.

(5) Miscellaneous business.

DUTIES AND PRIVILEGES OF MEMBERS

8. *When a member is about to speak* in debate, or to deliver any matter to the Conference, he shall rise and respectfully address the President, but shall not proceed until recognized by him. The member must address the chair from his place.

9. *No member shall be interrupted* when speaking, except by the President to call him to order when he departs from the question, or uses personalities or disrespectful language; but any member may call the atten-

tion of the President to the subject when he deems a speaker out of order, and any member may explain when he thinks himself misrepresented.

10. *When a member desires to speak to a question of privilege* he shall briefly state the question; but it shall not be in order for him to proceed until the President shall have decided it a privileged question. Questions of privilege are matters relating to the rights and welfare of the individual as a member or of the whole body; and of such an imperative character as to justify the interruption of the regular order.

It shall be the imperative duty of the Bishop presiding to require the member to state his question of privilege. This having been done, the presiding officer shall decide whether it shall be allowed; and, if so, shall hold him closely to the subject.

11. *No person shall speak more than twice* on the same question nor more than ten minutes at one time, without leave of the Conference; nor shall any person speak more than once until every member choosing to speak shall have spoken.

Provided, however, that a committee making a report shall, through its chairman, or one of its members selected by the committee or its chairman, in all cases be entitled to ten minutes to close the debate, either to oppose the motion to lay the report on the table, or, this permission not having been used, to close the debate on the motion to adopt. The committee shall not be deprived of its right to close the debate even after the previous question has been ordered, and, when a report consisting of two or more propositions has a seriatim consideration, the chairman or representative of the committee shall be entitled to the same rights and privileges on each proposition thus decided separately as he would have if the report was considered as a unit.

12. *No member shall absent himself* from the sessions of the Conference without leave, unless he is sick or unable to attend.

MOTIONS AND RESOLUTIONS

13. *Resolutions shall be written and presented in duplicate* by the mover. All motions shall be reduced to writing if the President, Secretary, or any member request it. If the Conference shall order a resolution to be referred to a committee, then the mover shall furnish to the Secretary a *third copy* for the use of the committee.

14. *Reading.* All written motions, reports, and communications to the Conference shall be passed to the Secretary, to be by him read to the Conference.

15. *When a motion is made and seconded,* or a resolution introduced and seconded, or a report presented and read by the Secretary, or stated by the President, it shall be deemed in possession of the Conference; but any motion or resolution may be withdrawn by the mover at any time before amendment or decision.

16. *The following motions shall be taken without debate:*

(1) To adjourn.
(2) To suspend the rules.
(3) To lay on the table.
(4) To take from the table.
(5) The question of consideration.
(6) The call for the previous question.

17. *No new motion or resolution shall be entertained* until the one under consideration has been disposed of, which may be done by adoption or rejection; but one or more of the following motions may be made, and they shall have precedence in the order in which they are placed, namely:

(1) To fix the time to which the Conference shall adjourn.
(2) To adjourn.
(3) To take a recess.
(4) To lay on the table.
(5) For the previous question.
(6) To postpone to a given time.

(7) To refer.
(8) Substitute.
(9) Amendment.
(10) To postpone indefinitely.

The motion for the previous question cannot be laid on the table.

18. *Only one amendment to an amendment* shall be in order, but then it shall be in order to move a substitute for the main question, and one amendment to the substitute, and if a substitute is accepted, it shall replace the original proposition.

19. *It shall be in order to move the previous question*—or that the question be taken without further debate—on any measure pending, except in cases in which character is involved; and if sustained by a vote of two thirds the question shall be taken; nevertheless, it shall be in order under this rule to move to refer or to recommit (on either of which the vote shall be taken without debate), to divide or to lay on the table, after the previous question has been ordered. It shall not be in order to move the previous question or to move to lay on the table at the close of a speech in which the pending question has been discussed.

20. *On the call of a member a question shall be divided* if it is divisible into distinct propositions.

21. *The motion to adjourn* shall be taken without debate, and shall always be in order, *except*

(1) When a member has the floor.

(2) When a question is actually put, or a vote is being taken, or until finally decided.

(3) When a question is pending on sustaining the demand for the previous question.

(4) When the previous question has been called and sustained, and action under it is still pending.

(5) When a motion to adjourn has been negatived, and no business or debate has intervened.

22. *Reconsideration.* When any motion or resolution shall have been acted upon by the Conference, it shall be

in order for any member who voted with the prevailing side to move a reconsideration; but a motion to reconsider a nondebatable motion shall be decided without debate.

23. *Change of Discipline.* All resolutions contemplating verbal alterations of the Discipline shall state the language of the paragraph and line to be altered, and also the language to be substituted.

No resolution or report which proposes a change in the Book of Discipline shall be considered until it has been in the possession of the Conference for one day and shall have been printed in the Daily Christian Advocate; but when it is under consideration amendments which are germane and duly presented to the Conference shall be in order.

24. *When any member shall move the reference* of any portion of the Journal of any Annual Conference to any committee he shall at the same time furnish a copy of the portion he wishes referred, prepared as hereafter provided in the case of memorials.

VOTING

25. *Every member* who is within the bar at the time a question is put shall vote, unless the Conference, for special reasons, excuses him. No member shall be allowed to vote on any question who is not within the bar at the time when such question shall be put by the President, except by leave of the Conference, when such member has been necessarily absent.

26. *Voting shall be by the uplifted hand,* but on a division of the house, a count vote shall be taken, the delegates rising in their places and standing until they shall have been counted. Votes may also be taken by ballot and by ayes and noes.

27. *Ayes and Noes.* It shall be in order for any member to call for the ayes and noes on any question before the Conference, and if the call be sustained by one hundred members present, the vote thereon shall be taken

by ayes and noes. If not sustained, members voting in the minority, if the number voting in said minority is less than one hundred, may have their votes recorded by name.

28. *Order of Voting.* In voting when there is a substitute and amendments have been proposed to the original resolution and an amendment to the substitute has been moved, the Conference shall pursue the following order, namely: The main question shall first be perfected by voting on the amendments proposed thereto, and then the Conference shall vote upon the amendment to the substitute, then upon the question of substitution, and finally upon the question of adoption.

29. *A call for a vote by orders* shall be made and seconded by members of the same order, and shall require the vote of one third of the delegates of that order present and voting.

30. *When voting by orders* the separation shall be merely in regard to the taking, announcing, deciding, and recording the vote of each order on the question on which the separate vote is demanded. Any incidental matter bearing upon such vote shall be decided by the Conference acting as one body. In taking a vote by orders it shall be by a count vote, first of the order calling for the separate vote and then of the other, but either order may call for the ayes and noes by one fourth of its members, and if the call is sustained the names of the delegates, first of the order calling and then of the other, shall be called, and each member shall answer aye or no.

MEMORIALS, RESOLUTIONS, AND PAPERS FOR UNANNOUNCED REFERENCE

31. *Memorials.* Memorials, resolutions, and miscellaneous papers not presented for immediate consideration shall be placed in the hands of the Secretary without announcement.

32. *Members presenting memorials,* petitions, and other papers for reference shall prepare the papers (preferably

written on "legal cap") by writing in a plain hand on the back of them, after folding, the following items, in the following order, namely:

(1) Name of the member presenting the paper.
(2) Conference to which he belongs.
(3) Conference, member, or church whence it comes.
(4) Subject to which it relates.
(5) First name on the petition.
(6) Number of other petitioners.
(7) The committee to which he desires it referred.

All resolutions and papers thus presented shall be delivered directly to the Secretary of the Conference, in triplicate, and shall be sent by him to the committee according to indorsement, and announced in the Journal of the day; *provided*, that in case of memorials and documents of unusual length, which are not intended for publication, only one complete original copy shall be required, together with two copies of the indorsement thereon as required by this paragraph.

COMMITTEES[1]

33. *The Standing Committees* shall be:

I. Episcopacy.
II. Judiciary.
III. Itinerancy.
IV. Boundaries.
V. Revision.
VI. Temporal Economy.
VII. State of the Church.
VIII. Temperance and Prohibition.
IX. Book Concern.
X. Foreign Missions.
XI. Home Missions and Church Extension.

[1]In the General Conference of 1908, Education, Freedmen, and Sunday Schools formed one Committee. The above arrangement corresponds with changes subsequently made by the General Conference, and will govern arrangements for the General Conference of 1912.

XII. Education.
XIII. Freedmen.
XIV. Sunday Schools.
XV. Conference Claimants.
XVI. Epworth League.
XVII. Deaconess Work.

34. *The several delegations shall appoint* one minister and one lay member for each Standing Committee, excepting the Committee on Judiciary.

35. *For the Committee on Judiciary* the delegates of each General Conference District shall nominate from their number one member, and the Bishops shall nominate four, making the total number nineteen.

36. *The committees shall hold their meetings* at 3 P. M. on the days of the week, as follows:

The Committees on Episcopacy, Itinerancy, Boundaries, Revision, Temporal Economy, and State of the Church, on Monday, Wednesday, and Friday; the Committees on Temperance and Prohibition, Book Concern, Foreign Missions, Home Missions and Church Extension, Education and Freedmen, on Tuesday, Thursday, and Saturday; the Committees on Sunday Schools, Deaconess Work, Epworth League, and Conference Claimants, on Tuesday and Friday.

The Committee on Judiciary shall meet at such times as the committee may decide, or as may be ordered by the General Conference.

37. *Committees shall not originate business*, but shall consider and report upon all subjects referred to them by the General Conference.

38. *A business Quorum of a Standing Committee* shall be fifty, except the Committee on Judiciary, in which the quorum shall be a majority of all the members of the committee, and the Committee on Epworth League, in which thirty-five shall constitute a quorum.

39. *A committee shall not consider* a matter which the General Conference has refused to refer to said committee.

40. *Where a matter has been received* by the Conference and referred to a committee, and a report thereon has been made to the Conference, it shall not be in order for another committee to consider the same subject, or for the Conference to entertain a report from another committee on the said subject; but when any committee shall ascertain that a subject which has been referred to it has also been referred to another committee, it shall report the fact to the Secretary of the Conference, who shall reassign the paper to the proper committee unless he shall be in doubt, in which case he shall report the matter to the Conference for its decision.

41. *There shall not be reported* as coming from a committee any matter which has not been considered and acted upon by the committee duly assembled.

42. *All committees proposing changes* of the Discipline shall not only recite the paragraph and line to be amended, but also the paragraph as amended.

43. *All committees shall furnish duplicate copies* of their reports, one copy for the Secretary and one for the Daily Christian Advocate.

44. *Reports of Standing Committees signed* by the chairman and secretary, and minority reports signed by at least five members, shall be considered in the possession of the Conference when they shall have been printed in the Daily Christian Advocate. But in a report from the Committee on Judiciary one signature will be sufficient.

45. *When the chairman of a committee is not in harmony with a report* ordered by the committee, it shall be his duty to state the fact to the committee, and the committee shall select one of its members to represent it in the presentation and discussion of the report in the General Conference, but, if in such a case the committee fails to select such a representative, the chairman shall designate a member to thus represent the action of the committee, and said representative shall have all the rights and privileges of the chairman in relation to the report.

MISCELLANEOUS

46. *All demonstrations* of approval or disapproval during the progress of debate shall be deemed a breach of order.

47. *No person shall stand* in the open spaces in the room.

48. *The ushers* shall keep the aisles clear for their proper use, and none but delegates shall be admitted within the inclosure constituting the bar of the Conference, except by ticket issued by the chairman of the Commission of the General Conference.

49. *In all matters not herein specified* the proceedings of the Conference shall be governed by common parliamentary law.

50. *These rules shall not be suspended* except by a vote of two thirds of the members present and voting.

¶ 27. Plan for Reference of Papers to Committees of the General Conference

(See also Rules of Order 32, 33.)

To the Committee on Episcopacy shall be referred memorials, resolutions, and other papers relating to the Episcopacy, or to the administration or characters of individual Bishops, as well as proposals to change the law relating to the Episcopate; also all miscellaneous matters relating to the Bishops or their office.

To the Committee on Itinerancy shall be referred memorials, resolutions, and other papers relating to Pastors and the Pastorate, as well as proposed changes touching the Pastorate and the Presiding Eldership; also Journals of the Annual Conferences.

To the Committee on Foreign Missions shall be referred memorials, resolutions, and other papers relating to the Board of Foreign Missions, Missionary Societies and Missions, including proposed changes in the law of the Church concerning Foreign Missions and the Board.

To the Committee on Home Missions and Church Extension shall be referred memorials, resolutions, and other papers touching the Board of Home Missions and Church Extension, and these causes in general; also proposed changes in the law relating to them.

To the Committee on the Book Concern shall be referred memorials, resolutions, and other papers relating to the Book Concern and the publishing interests of the Church; also proposals to change the law relating to this department of the Church's interest.

To the Committee on Education shall be referred memorials, resolutions, and other papers relating to the Board of Education and its work; also proposed changes in the laws relating thereto.

To the Committee on Freedmen shall be referred memorials, resolutions, and other papers relating to the Freedmen's Aid Society and its work; also proposed changes in the laws relating thereto.

To the Committee on Sunday Schools shall be referred memorials, resolutions, and other papers relating to the Board of Sunday Schools and its work; also proposed changes in the laws relating thereto.

To the Committee on Conference Claimants shall be referred memorials, resolutions, and other papers relating to the Board of Conference Claimants and its work; also proposed changes in the laws relating thereto.

To the Committee on Temperance and Prohibition shall be referred memorials, resolutions, and other papers relating to the cause of Temperance; also proposals to change the law bearing upon this subject.

To the Committee on Boundaries shall be referred memorials, resolutions, and other papers relating to the Boundaries of Annual and Mission Conferences, Missions and General Conference Districts, including proposals to change the law relating to such Boundaries.

To the Committee on Temporal Economy shall be referred memorials, resolutions, and other papers relating to property, financial interests, and temporalities in gen-

eral, not included in the specified work of the preceding committees. Propositions to change the law relating to such matters shall also be referred to this committee; also General Conference Elections, Lay Conferences, Ratio of Representation.

To the Committee on the State of the Church shall be referred memorials, resolutions, and other papers touching the general welfare of the Church not mentioned above as belonging to the preceding committees, and also proposals to change the law relating to matters thus involved; memorials relating to Amusements, Baptized Children, Divorce, Evils and Perils of the Age, the Licensing of Women, Church Membership and Probation, the Sacraments, Sabbath Desecration, and Public Schools are so referred.

To the Committee on Revision shall be referred memorials, resolutions, and other papers proposing or suggesting changes in the wording of the Book of Discipline, excepting changes which come within the province of other committees, as above indicated, and including particularly miscellaneous changes in the text of the Discipline: also Blanks, the Discipline, Journal, Psalter, Ritual and Rubrics.

Any committee may propose changes in the wording of the Discipline if the law is within its province, providing such changes legitimately grow out of subjects submitted to the committee.

¶ 28. Method of Making Assignments to Standing Committees

As soon as practicable after the election of delegates the Secretary of each Annual Conference shall call together the ministerial and lay delegates for organization. They shall select one of their number as chairman, and assign to membership in each of the standing committees one ministerial and one lay delegate. The chairman of the dele-

gation shall then forward to the Secretary of the last General Conference the names of the delegates from his Conference, arranged alphabetically, and indicate the order to which each belongs, and the committees to which each is assigned; and from these returns the Secretary of the last General Conference shall construct, as far as possible, the roll of committees in advance of the opening of the session of the ensuing General Conference.—*Journal*, 1904.

¶ 29. Proposed Amendment to the Constitution

§ 1. The General Conference of 1908, by a vote of 542 ayes to 61 noes, recommended that ¶ 41, § 1, of Discipline, be amended as follows: Strike out in the second line the word "Wednesday," and substitute therefor the words "secular day"; so that the lines, as amended, shall read, "The General Conference shall meet at 10 o'clock on the morning of the first secular day in the month of May," etc.

§ 2. It also ordered that said proposed amendment be submitted to the members of the Annual Conferences and of the Lay Electoral Conferences which shall meet in the years 1911 and 1912 for their action thereon.—*Journal*, 1908.

¶ 30. Report of Treasurer of Commission on Entertainment of General Conference

O. P. MILLER, TREASURER

In account

GENERAL CONFERENCE EXPENSE ACCOUNT, 1904

RECEIPTS

To balance on hand	$624 94
To amount collected, 1904 apportionment	12,430 22
To amount refunded by delegates	388 15
	$13,443 31

DISBURSEMENTS

By repaid Eaton & Mains, balance due on money loaned	$11,000 00
By interest on loan	361 85
By sundry expenses	156 34
By stationery, books, etc., 1904 Conference	399 07
By transferred to 1908 account	1,526 05
	$13,443 31

OSCAR P. MILLER, TREASURER

In account with

GENERAL CONFERENCE EXPENSE FUND, 1908

RECEIPTS

To amount transferred from 1904 account	$1,526 05
To amount collected from Conferences, as per detailed account	139,991 10
To amount interest received on daily balance, Lyon Co. National Bank	1,017 53
To amount interest received on certificates of deposit	1,062 82
	$143,597 50

DISBURSEMENTS

Paid expenses as follows:	
By Commission on Aggressive Evangelism	$2,837 17
By Commission on Consolidation of Benevolences	1,347 97
By Deaconess Commission	634 32
By Conference Claimants Commission	731 87
By General Conference Commission (including expenses of treasurer)	7,167 83
By Fraternal Delegates	1,441 06
By Unification Japanese Methodism	103 80
By General Conference Secretary	777 53
By Judicial Conferences	652 67
By interest on loans	140 95
By Superannuate Commission	74 60
By refunds; overpayments	81 50
By balance	127,606 23
	$143,597 50

RECAPITULATION

To total amount received account 1908 General Conference		$143,597 50
By amounts disbursed	$15,991 27	
By balance	127,606 23	
	$143,597 50	$143,597 50

Baltimore, Md., May 18, 1908.

Detailed annual reports have been made to the Book Committee, and same have been audited by a special committee and found to be correct.

OSCAR P. MILLER, Treasurer.

¶ 31. Examination of Conference Journals

The examination of Annual Conference Journals by the General Conference shall be upon the following points:

§ 1. The Journal should be a copy of the Record of the regular proceedings of the Conference.

§ 2. It should have the signature of the President and Secretary to the Journal of each Annual Session.

§ 3. The Journal must be either in manuscript or printed and substantially bound. If the latter, in quadrennial volumes.

§ 4. The Conference Roll should be presented.

§ 5. Reports of Committees should be given.

§ 6. The Statistics should be shown.

§ 7. The appointments should appear.

§ 8. If printed and bound, there should be the Secretary's Certificate that the volume is a complete and correct Record of the proceedings, and that it was adopted by the Conference as its Official Record.

§ 9. There should be proper headings of pages, marginal indexes, or subheads, and clearness and accuracy of statement of the business transacted.

§ 10. Chirography, orthography, erasures, interlineations, pastings, and the neat, businesslike appearance of the page should be noted.

§ 11. Separate items of business should be in separate paragraphs.

§ 12. The Journal should state where the sessions were held, the names of makers of motions, the findings of committees of trials, all the disciplinary questions properly noted, with their answers; the action on a motion, a title-page, and decisions of Bishops on questions of law.

§ 13. Any action adverse to the polity, the unity, or the purity of the Church should be carefully noted.

§ 14. The Annual Conference Secretaries should pre-

pare their Conference Records in view of such examinations.—*Journal*, 1884, p. 319.

§ 15. The Committee on Itinerancy shall after examination of the Journal deliver them to the respective delegations.—*Journal*, 1904.

¶ 32. Report on Conference Journals

Your Committee on Itinerancy, to which is assigned the duty of examining the Journals of the Annual Conferences, reports as follows:

1. The Conferences whose records are found to be correct, complying with all the requirements of the Discipline, are: Austin, Baltimore, Bengal, California, Central German, Central Illinois, Central Pennsylvania, Central Swedish, Cincinnati, Colorado, Columbia River, Dakota, Delaware, Des Moines, Detroit, East German, Eastern Swedish, Erie, Florida, Genesee, Gulf, Hinghua, Idaho, Illinois, Kansas, Lexington, Malaysia, Michigan, Minnesota, Missouri, New England, New England Southern, New Hampshire, New Jersey, New York, New York East, North Carolina, North Dakota, North India, North Indiana, North Nebraska, Northern Minnesota, Northern New York, Northern Swedish, Northwest German, Northwest Indiana, Northwest Iowa, Northwest Kansas, Northwestern Nebraska, Norwegian and Danish, Oklahoma, Oregon, Philadelphia, Pittsburg, Puget Sound, Rock River, Saint Louis, Saint Louis German, South America, South Kansas, Southern California, Southern German, Southern Illinois, Sweden, Troy, Vermont, West German, West Nebraska, West Virginia, Western Norwegian-Danish, Western Swedish, Wilmington, Wisconsin, Wyoming.

2. The following Conference Journals were found to be defective in the particular requirements of the Discipline as specified by numbers: Alabama, 3; Atlanta, 11; Bombay, 8; California German, 9, 12; Central Alabama,

2, 3, 8, 9; Central Missouri, 11; Central New York, 8; Central Ohio, 8; Chicago German, 9, 12; East Maine, 5, 6; East Ohio, 8; East Tennessee, 3, 8, 9; Foochow, 8; Georgia, 8; Holston, 8; Indiana, 8; Iowa, 8; Italy, 6, 8; Kentucky, 9; Liberia, 8; Little Rock, 3, 8; Louisiana, 2, 10; Mexico, 8, 9; Mississippi, 2, 3, 8; Mobile, 2, 3, 8, 9; Montana, 3, 8; Nebraska, 10; Newark, 9; North China, 3, 8, 9; North Germany, 8, 12; North Montana, 11; North Ohio, 12; Northern German, 4, 5, 6, 12; Northwest India, 8; Pacific German, 8; Saint Johns River, 8; Savannah, 8; South Carolina, 8, 9; South Germany, 8, 12; South India, 12; Southwest Kansas, 8; Switzerland, 8, 9, 12; Tennessee, 10; Texas, 8; Washington, 8; West Texas, 8, 9; West Wisconsin, 8.

3. The Journals of the following Conferences were incomplete: Arkansas, three years missing; Lincoln, one year missing.

4. The Journals of the following Conferences failed to appear: Blue Ridge, Central Tennessee, Korea, Maine, Norway, Ohio, Philippine Islands, Upper Iowa, Upper Mississippi.

5. The Journals of the following Mission Conferences are correct: Atlantic, Finland and Saint Petersburg, New Mexico Spanish, Wyoming.

6. The Journals of the following Mission Conferences are defective in the particulars indicated: Arizona, 3, 9; Bulgaria, 5; Central Provinces, 8; Hawaii, 8; Kalispell, 2; Nevada, 12; Pacific Japanese, 4; Porto Rico, 3, 9; West and East Central Africa, 2, 8.

7. Journals of Mission Conferences failed to appear as follows: Alaska, Black Hills, Burma, Central China, Chinese, Denmark, New Mexico English, North Andes, Utah, West China.

CHAPTER IV

GENERAL CONFERENCE DECISIONS OF LAW

¶ 33. Complaints and Charges

§ 1. The question, "Are there any Complaints?" does not refer to Members of Annual Conferences, but refers (1) to charges of crime brought against Preachers on Trial in the Annual Conference; (2) to complaints made against the moral or official conduct of Local Preachers; and (3) to complaints made against the official conduct of members of the Quarterly Conference other than those named above.—*Journal*, 1884, p. 376.

§ 2. The dismissal of a preliminary complaint is not a bar to a new complaint.—*Journal*, 1884, p. 372.

¶ 34. Testimony

§ 1. Questions relating to the admissibility of evidence are Questions of Law.—*Journal*, 1848, p. 127.

§ 2. Documentary Evidence need not be spread on the Journal, but should be filed and preserved by the Secretary.—*Journal*, 1848, p. 129.

¶ 35. Irregular Proceedings

§ 1. When an Annual Conference decides that a Preacher in Charge has received or expelled a member contrary to the Discipline the decision does not exclude the member so received, but restores the member so expelled.—*Journal*, 1852, p. 73, and *Journal*, 1860, p. 297.

§ 2. When the Annual Conference decides that a member of the Church has been expelled contrary to the

Discipline, such act of the Conference does not restore him to good standing in the Church, but simply restores him to membership in the Church; and when so restored he is placed in the position he occupied before he was tried—that is, he is an accused member; and hence the Preacher is not at liberty to give him a Certificate of Membership.—*Journal*, 1860, p. 298.

§ 3. Irregularity in the reception of a member is not a bar to trial.—*Journal*, 1860, p. 298.

§ 4. If an expelled member shall gain membership elsewhere without confession, contrition, and satisfactory reformation, his membership is null and void, and any Certificate of such membership should not be received.—*Journal*, 1884, p. 378.

¶ 36. Appeals

§ 1. When an expelled member has by neglect or otherwise forfeited his right to Appeal, a subsequent Quarterly Conference may not hear his Appeal.—*Journal*, 1860, p. 298.

§ 2. If a Member of an Annual Conference should die pending his Appeal to a Judicial Conference, his death does not affect the Appeal, which may still be prosecuted by his heirs or legal representatives.—*Journal*, 1884, p. 375.

¶ 37. Vacancies in General Committees

When a Minister or Layman shall be elected a member of any General Committee, to wit: The Book Committee, the General Missionary Committee, etc., he shall reside within the General Conference District that he represents at the time of his appointment. And if, for any cause, he shall remove beyond the limits of such District, or shall cease to be a member of the Methodist Episcopal Church, his office shall become vacant; and

the Board of Bishops shall appoint a successor from the same Conference to which the retiring member belonged, or within the bounds of which he resided. The provisions of this paragraph relating to the filling of vacancies shall not apply to vacancies occurring in the Book Committee.—*Journal*, 1876, 1908.

¶ 38. Members of Annual Conferences

§ 1. The Episcopacy of the Methodist Episcopal Church is a unit, and our economy assumes harmony of action. But Bishops are many, and in the division of the work into different Conferences presided over by different Bishops, a Bishop can, in accordance with the Discipline and usages of the Church, transfer an effective Preacher, with or without his desire, into a Conference under the jurisdiction of another Bishop without at the same time himself giving him an appointment. But every effective Preacher is entitled to an appointment within the Conference of which he is a member. His transfer to another Conference carries with it this right, and should not therefore be made without at the same time making adequate provision in a regular manner for his protection. Nevertheless, if a Preacher requests such a transfer to a Conference not to meet for some time after his transfer, he cannot complain if he does not receive work till the next ensuing session of the Conference after such transfer.—*Journal*, 1884, p. 372.

§ 2. An action of the General Conference changing the boundaries of an Annual Conference does not of itself affect the Membership of Supernumerary and Superannuated Preachers, their Membership remaining as before such action till adjusted by mutual agreement of the Conferences affected by such change of boundaries.—*Journal*, 1884, p. 374.

§ 3. Absentees from the session of an Annual Conference may not vote in the election of Delegates to the

General Conference, nor upon proposed amendments to the Constitution.—*Journal*, 1896, p. 274.

¶ 39. Orders

§ 1. The question of electing a Preacher to Orders who has not passed an examination on the Course of Study prescribed for Preachers applying for Orders may not be submitted to a vote of the Conference. A Bishop may not submit to the vote of an Annual Conference the question of obedience to a law of the Church.—*Journal*, 1884, p. 376.

§ 2. The Orders of a Roman Catholic Priest may not be recognized by an Annual Conference.—*Journal*, 1884, p. 373.

¶ 40. The Pronouns "He," "His," "Him"

The pronouns *he*, *his*, and *him*, when used in the Discipline with reference to Stewards, Class Leaders, and Sunday School Superintendents, shall not be so construed as to exclude women from such offices.—*Journal*, 1880, p. 339.

¶ 41. Licensing and Ordaining Women

§ 1. The Discipline of the Methodist Episcopal Church does not provide for nor contemplate the licensing of women as Local Preachers; and therefore the action of a Quarterly Conference, and of a District Superintendent as the President thereof, in granting such license is without authority of law, is not in accordance with the Discipline as it is, and with the uniform administration under it.—*Journal*, 1880, pp. 353, 354.

§ 2. The law of the Church does not authorize the ordination of women to the Ministry of the Methodist Episcopal Church; and a Bishop is not at liberty to

submit to the vote of the Conference the question of electing women to Orders.—*Journal*, 1880, p. 353.

§ 3. The General Conference judges it inexpedient to take any action on the subject of licensing women to exhort or to preach; and that it is also inexpedient to take any action on the subject of ordaining women to the Ministry.—*Journal*, 1884, p. 317.

¶ 42. Quarterly Conferences

§ 1. The Quarterly Conference may remove Trustees at any time for cause, where statutes of the State do not prevent.—*Journal*, 1892, p. 490.

§ 2. Supernumerary and Superannuated Ministers residing out of the bounds of their Annual Conferences are members of the Quarterly Conferences where they reside, and are entitled to vote therein.—*Journal*, 1892, p. 490.

¶ 43. Annual Conferences Continuous

§ 1. Individual members come in and go out; but the Conference itself continues. It may adopt rules for its government and Rules of Order for its Annual Sessions, the same to continue at its pleasure and to be amended or repealed as it may provide. In short, it is a permanent body.—*Journal*, 1904.

§ 2. The status of an Annual Conference is not affected by the fact that its membership falls below the number required by the Constitution for the organization of an Annual Conference. But the General Conference should so exercise its undoubted constitutional powers in this matter as to provide that such Annual Conferences as fall below the required number shall be by consolidation or otherwise brought up to that number, or that they shall be reduced to the status of Mission Conferences.—*Journal*, 1904.

¶ 44. Consolidation of Churches

The Bishops have full power under the law and usage of the Methodist Episcopal Church to consolidate Churches and appoint one Pastor for the united Congregation.

In so doing they exercise an authority which from the beginning of our distinct Church life has been held to be resident in the Bishop presiding in an Annual Conference by virtue of his power to "fix the appointments of the Preachers."—*Journal*, 1900, p. 422.

¶ 45. Union with Other Churches

Whenever any Synod, Conference, Church Society, or other body of Christians, agreeing in doctrine with the Methodist Episcopal Church, shall desire to become a component part of said Church, the Annual Conference of the Methodist Episcopal Church most nearly or conveniently related, territorially, to such Synod, Conference, Church Society, or body, shall have power, with the consent of the Bishop presiding, on being satisfied with the agreement of such Synod, Conference, Church Society, or body of Christians with the Methodist Episcopal Church in Doctrine and Discipline, to receive such organization in a body into our communion. Ministers so received shall hold such relations and enjoy such privileges as they would hold or enjoy if admitted individually on their credentials. Members so received shall sustain the same relation to the local Church they would sustain if received individually by certificates. Before such reception, however, a properly authenticated register of such ministers and members shall be deposited with the Secretary of the Conference considering such reception. In all cases of the reception of Churches, satisfactory assurance shall be given the Conference that the property shall be placed in the custody of Trustees of the Methodist Episcopal Church, and that the Churches will receive pastors appointed by the authority of the

General Conference of said Church.—*Journal*, 1896, p. 398.

¶ 46. Negotiations Between Preachers and People

Direct negotiations between Pastors and Churches in advance of the making of the appointments by the Bishops are contrary to the spirit of our itinerant ministry and subversive of our ecclesiastical polity, and as such should be discouraged by our Bishops, Pastors, and people.—*Journal*, 1884, p. 313.

¶ 47. Episcopal Administration

The General Conference requests the Bishops, if they shall find it practicable,

1. To arrange the Annual Conferences into groups covering contiguous territory.

2. To form several groups of Conferences into districts.

3. To assign the individual Bishops within said districts to preside for the ensuing quadrennium, in rotation, over the several Annual Conferences in such districts.—*Journal*, 1908.

4. To arrange their work so that they make at least two visits during the year in each Annual Conference within the United States which is assigned to them respectively, in addition to the time given to the holding of the Conference session, the said visits to be made for the purpose of overseeing the spiritual and temporal business of the Church as it is carried on in the several pastoral charges of the said Conference.

5. The Treasurer of the Episcopal Fund is directed to pay the traveling expenses incurred by the Bishops in making said visits. But this direction shall not apply to cases where Bishops are invited by local churches, committees, or institutions to attend dedications, anniversary conventions, and such other functions as are not directly connected with the work of administration.

CHAPTER V

MISCELLANEOUS

¶ 48. Temperance and the Prohibition of the Liquor Traffic

GENERAL STATEMENT

The Methodist Episcopal Church is a temperance society. We gratefully acknowledge the blessing of God upon our temperance endeavors and rejoice over the increasing tolerance and greater coöperation among temperance workers. The progress of the past four years strengthens our convictions, increases our zeal, and renews our faith for the greater and final struggle yet to come.

In the language of the Episcopal Address: "There must not be any reaction from the wrath with which all good and Christian citizens pursue this lawbreaking and murderous traffic. It deserves neither charity nor mercy. There is no law it will keep, no pledge it will honor, no child it will not taint, no woman it will not befoul, no man it will not degrade. It falsely claims to be a great public interest because it employs thousands and pays heavy taxes. But no money in the pockets of employees and no taxes in the treasury of the city, county, state, or nation can balance the monetary losses of the nation through this traffic. No profits, however real or immense, can compensate for the corruption of our politics, the emptiness of the drunkard's home, or the fullness of prisons and graves."

An enlightened citizenship and a vital piety demand

the utter destruction of a traffic so accursed. The liquor traffic cannot be reformed. It is inherently unreformable. An institution which outrages the divine law of love will never obey the police regulations of men. Therefore it must be destroyed, and with our Bishops we "pledge eternal enmity to this foe of God and man." Our purpose is its extinction; our battle cry, "A saloonless country, a stainless flag."

1. *Personal Abstinence*

We declare our conviction that total abstinence from intoxicating beverages and narcotics is the duty of all our people of every clime and country.

2. *The License Policy*

We condemn the license policy. It is vicious in principle, utterly inconsistent with the purposes of enlightened government, and in practice a protection to a traffic which is inherently criminal in its nature. The liquor traffic "cannot be legalized without sin."

3. *Prohibition and Local Option*

We stand for the speediest possible suppression of the beverage liquor traffic. Under that divine law of absolute right which is the source of all human law the only proper attitude of civil government toward anything so harmful as the liquor traffic is that of absolute prohibition.

We are in favor of reclaiming, never to be surrendered, every foot of territory which can be wrested from the liquor traffic as an additional base of operations for further aggression, which shall not cease until the world shall know no more this crime-breeding traffic. To this end, in the light of recent experience, and the practical results where, according to the Episcopal Address, "States which have been notoriously unfriendly to any temperance legislation, except general license, have passed

local option laws, which have been accepted by county after county until almost the whole State has banished the saloon," we recommend that our people participate in every wise movement for local prohibition, commonly known as local option, as a step toward State-wide prohibition, and then for State prohibition as preparation for that national victory which, in the fullness of time, is inevitable in the final triumph of right.

4. *Attitude of the Federal Government*

We memorialize Congress to prohibit the sale of intoxicating liquors in the District of Columbia, in our island possessions, and in all territory and buildings under the control of the Federal government, to the end that the government of the United States shall be freed from further complicity in the liquor traffic.

We respectfully urge Congress to protect the States in the valid exercise of their acknowledged "police power" in the control of the liquor traffic by enacting effective interstate liquor shipment legislation, and insist that Congressional doubt as to the constitutionality of such legislation be resolved in the interests of the people and the public morals.

We urge Congress by proper enactment to discontinue issuing internal revenue liquor tax receipts to any person who cannot show State authority to engage in such traffic.

We highly commend the action of Congress in complying—in the act admitting Oklahoma to the Union—with our treaty obligations of more than eighty years' standing to protect the Indians of the five civilized tribes from the sale of liquor; also for refusing to restore the sale of intoxicating liquor at army posts and for continuing the prohibition of such sale at government soldiers' homes.

5. *Temperance Instruction and the Pledge*

We urge upon pastors, Sunday school teachers, and all leaders of our young people the importance of teach-

ing the value of total abstinence from the use of alcoholic liquors and tobacco in any form. And to this end we urge the most vigorous and constant prosecution of pledge-signing work through our Sunday schools, Epworth Leagues, and other young people's societies.

We protest against any attempting to repeal the scientific temperance instruction laws which exist generally throughout the States, and recommend that by every means at our command we encourage teachers in our public schools and higher institutions of learning to give such instruction in an interesting and practical manner.

6. *Our Own Temperance Society*

We heartily congratulate our own Temperance Society for its part in the advance movement of the past quadrennium, and urge that it give the fullest possible coöperation to all wisely directed existing nonpartisan movements against the saloon.

7. *The Anti-Saloon League*

While the Church is peculiarly qualified to give temperance instruction and create sentiment against the liquor traffic, and cannot escape its responsibility for such work by turning it over to any organization which it does not directly control, yet since no denomination alone can successfully secure legislation or compel the enforcement of law, we recognize the fact that our churches throughout the United States are already winning sweeping victories in this field through the Anti-Saloon League movement and are contributing large sums of money for its maintenance, therefore we indorse the Anti-Saloon League of America as a safe and effective agency through which the membership of the Methodist Episcopal Church may coöperate with members of other churches and temperance organizations for united action against the saloon, and hereby call upon our churches and pastors to continue increasingly their coöperation in carrying forward its work.

8. *Other Organizations*

We rejoice in the existence of the many organizations whose object is to promote total abstinence and secure legal prohibition of the liquor traffic, and, recognizing the extent to which many of them, notably the Woman's Christian Temperance Union, under the guiding genius of one of Methodism's most illustrious women, have contributed to the present degree of progress and enlightenment on this question, commend them to the kindly and favorable consideration of our people.

9. *Political Action*

We recognize that the Church as an ecclesiastical body may not properly go into partisan politics nor assume to control the franchise of the citizen, yet we maintain that the time has come when the responsibility rests upon every Christian voter not only to oppose the saloon as a matter of abstract principle but to cast his ballot in the manner which will be most effective against the saloon and tend soonest to put the liquor traffic in "the course of ultimate extinction."

We record our deliberate judgment that no candidate for any office which in any way may have to do with the liquor traffic has a right to expect, nor ought he to receive, the support of Christian men so long as he stands committed to the liquor interests or refuses to put himself in an attitude of open hostility to the saloon.

We hold that it is the duty of every Christian voter to vote for a reputable, qualified temperance candidate, upon another ticket, in preference to a disreputable or unfit one, controlled by the saloon, upon his own, to the end that righteousness, temperance, and morality may become the normal activity of government everywhere.

¶ 49. Week of Prayer

The General Conference regards the annual observance of the Week of Prayer in concert with the Christian

people of other denominations as highly salutary; as an appropriate recognition of the unity of the Church; as a suitable expression of faith in the efficacy of prayer; and as well calculated to promote the spirituality, the activity, and prosperity of the Church of Christ.—*Journal*, 1872, p. 230.

¶ 50. Day of Prayer for Colleges

The General Conference ordered this service to be observed hereafter on the last Thursday in January.—*Journal*, 1872, p. 442.

¶ 51. Ministerial Support

The Bishops are requested to appoint a commission, consisting of nine laymen, to compile statistics and gather information regarding the support of our ministers. This commission shall publish and distribute literature and place before Methodism the need of better pastoral support, and report to the General Conference of 1912.

The commission shall do its work without expense to the Church.

¶ 52. Benevolent Apportionments

The time has come when we should rise above the apportionment basis for benevolent contributions to a largeness and liberality of giving which will be a fitting response to the calls which come to us through the providence of God and the leadership of the Holy Spirit. We urge all our churches to remember that the apportionments for benevolent causes are a statement of what is needed for the maintenance of our work, and are utterly inadequate as the statement of what is demanded for our divinely assigned task of world-conquest.

We should accept the apportionments as a minimum

requirement, a standard of what must be raised without a peradventure, while at the same time we set before us the larger standard of the Golden Rule, and, loving our neighbors as we love ourselves, seek to make our gifts for spiritual ministry to others equal our contributions for our own spiritual development, so that in every church the standard shall be as much for benevolent work as for the support of the local congregation.

¶ 53. Federation

The General Conference adopted the following recommendations:

1. That the Commission on Federation be continued for another quadrennium, and that its members be appointed by the Board of Bishops.

2. That said Commission be instructed to invite the Evangelical Association, the United Brethren, and such other branches of Methodism as it may believe are sympathetic, to confer through similar commissions concerning federation or organic union as in the judgment of the said Churches, respectively, may be most desirable; and to report to the General Conference of 1912.

3. That we rejoice in the increasing evidences of closer fellowship and prospective union between the various branches of colored Episcopal Methodism in the United States as one of the most striking and hopeful indications of the growth of the spirit of Christian unity, and hereby instruct the Commission on Federation to further these results as far as may be practicable.

4. That a commission, consisting of one Bishop, three ministers, and three laymen, be appointed by the Board of Bishops to serve during the ensuing quadrennium and report to the General Conference of 1912; whose duty it shall be to confer with similar commissions, if such shall be appointed, from the African Methodist Episcopal, the African Methodist Episcopal Zion,

and the Colored Methodist Episcopal Churches concerning such questions as may lead to more harmonious coöperation in extending the kingdom of Christ.

5. That the Bishop who shall be a member of said Commission shall notify the General Conferences of the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, and the Colored Methodist Episcopal Church of our willingness to confer with similar commissions from these Churches.—*Journal*, 1908.

¶ 54. Federal Council

The General Conference concurs in the recommendations of the Joint Commission on Federation as set forth in the following resolutions:

"*Resolved*, That where there are churches of the two branches of Episcopal Methodism, and recommendations shall have been made by a joint committee from the Conferences of the Methodist Episcopal Church and the Methodist Episcopal Church, South, covering said territory, and a majority of the membership of each of said churches shall have expressed the desire for union, such union shall be consummated with the approval of the Bishop of the Methodist Episcopal Church and the Bishop of the Methodist Episcopal Church, South, respectively, having Episcopal supervision.

"*Resolved*, That the growth of the spirit of fraternity and of practical federation in evangelical churches in many communities, and especially in this country between the Methodist Episcopal Church and the Methodist Episcopal Church, South, suggests the advisability of instituting a Federal Council for these two Churches, which, without interfering with the autonomy of the respective Churches and having no legislative functions, shall yet be invested with advisory powers in regard to world-wide missions, Christian education, the evangelization of the unchurched masses, and the charitable and

brotherly adjustment of all misunderstandings and conflicts that may arise between the different Churches of Methodism."

The above resolutions were also adopted by the General Conference of the Methodist Episcopal Church, South, in 1906.

¶ 55. Methodist Protestant Church

Such has been the growth of the Methodist Episcopal Church and of the Methodist Protestant Church along the lines of their individual development, each gradually modifying its policy and practice to meet the enlarging demands confronting it, that providentially the radical differences of policy which occasioned their separation have been so nearly eliminated that many among the most godly in both Churches are convinced there is no longer sufficient cause for the maintenance of two distinct ecclesiastical organizations. Having a common origin, holding a common faith, possessing so much of discipline and policy in common, and above all having a deep-rooted and growing conviction that the union of the various Methodisms would strengthen the local churches, secure economy of resources, make for aggressive evangelism, and hasten the kingdom of our Lord, they earnestly desire that the Methodist Episcopal and Methodist Protestant Church shall become organically one.

The Methodist Episcopal Church most cordially invites the Methodist Protestant Church to unite with the Methodist Episcopal Church in order that as one great Methodist body they and we may fulfill the better our individual commissions by preventing the waste of rivalry and exalting the God of peace.—*Journal*, 1908.

¶ 56. Inter-Church Conference

The General Conference has, with profound gratitude to God, heard of the spirit of Christian fellowship and

unity which characterized the Inter-Church Conference on Federation, held in 1905; and heartily approves of the establishment of a Federal Council of the Churches of Christ in America, "to express the fellowship and catholic unity of the Christian Church, to bring the Christian bodies of America into harmonious service for Christ and the world, and to secure a larger combined influence for the churches in all matters affecting the moral and physical condition of the people."—*Journal*, 1908.

¶ 57. Ecumenical Conferences

We concur with the action of the Ecumenical Conference of 1901 for holding an Ecumenical Conference of all Methodism in 1911, said Conference to be held upon the American continent.

The said Conference adheres to the original program as laid down by the Ecumenical Conference of 1881, with the addition that a place be given on the program for woman's work in Methodism under the auspices of the International Committee of Methodist women.

The Conference consists of 500 delegates, 300 from the Western Section and 200 from the Eastern Section.

The Bishops are requested to appoint a commission consisting of two Bishops, nine ministers, and nine laymen, which commission shall notify the other Methodist denominations on the American continent of this action, requesting the appointment of similar commissions, and which, in union with such similar commissions from the other Methodisms of the American continent, shall constitute the Executive Committee of the Western Section. This commission shall be given full authority to arrange all details for said Conference in connection with the executive commission from the Eastern Section.

The Bishops shall appoint the delegates from the Methodist Episcopal Church, which delegation shall con-

sist of six Bishops, two ministers, and two laymen, and as many others at large as our *pro rata* share will allow.

¶ 58. American Bible Society

From the beginning our Church has recognized, encouraged, and sustained the work of the American Bible Society. While we have introduced methods of our own, and organized societies to do much of the work which was formerly committed to it, yet there still remains an untilled field which the Bible Society is specially equipped for cultivating.

The annual collection ordered by the Methodist Episcopal Church ought to receive fitting attention and recommendation. We specially commend the work of the agents of the Society and its auxiliaries in the country districts, which are so largely neglected by all the churches, and we earnestly recommend to all our Conferences covering such territory that public anniversaries of the Society be held at Conference sessions at least once during each quadrennium.

The Committee has received with profound interest and has fully and sympathetically considered the memorial of our missionaries in Mexico and South America, setting forth the urgent need of a common and universally acceptable version of the Holy Scriptures in the Spanish language. We are deeply impressed by the self-evident character of this need, and the consensus of opinion among our missionaries as to the inadequacy of existing versions. The General Conference therefore recommends to the favorable consideration of the American Bible Society and of the British and Foreign Bible Society the proposition for concurrent action on the part of these great Societies in the appointment of a competent and representative commission to undertake the preparation of the needed Spanish version.

¶ 59. The Church and Social Problems

We believe that in the teachings of the New Testament will be found the ultimate solution of all the problems of our social order. When the spirit of Christ shall pervade the hearts of individuals, and when his law of love to God and man shall dominate human society, then the evils which vex our civilization will disappear.

We recognize the gravity of the social situation and the responsibility of the Church collectively, and of its members severally, for bringing about better conditions, through the practical application of the ethics of the New Testament. We welcome every indication of a desire to end disputes and hostilities and to find a basis of reconciliation, fraternity, and permanent coöperation. We especially commend all those employers, whether individuals or corporations, who, in the conduct of their business, have exhibited a fraternal spirit and a disposition to deal justly and humanely with their employees—particularly as to wages, profit-sharing and "welfare work," hours of labor, hygienic conditions of toil, protection against accidents, and willingness to submit differences to arbitration. We recognize the perplexities that arise in great industrial operations, and sympathize with those who, while carrying these burdens, are yet striving to fulfill consistently the law of Christ. We cordially declare our fraternal interest in the aspirations of the laboring classes, and our desire to assist them in the righting of every wrong and the attainment of their highest well-being. We recognize that the fundamental purposes of the labor movement are essentially ethical, and, therefore, should command the support of Christian men. We recognize further that the organization of labor is not only the right of the laborers and conducive to their welfare, but is incidentally of great benefit to society at large in the securing of better conditions of work and life in its educational influence upon the great

multitudes concerned, and particularly in the Americanization of our immigrant population.

We are gratified by the growth of the spirit of conciliation and the practice of conference and arbitration in adjusting trade disputes, and we trust that these methods may increasingly supplant those of strikes and lockouts, with attendant boycotts and blacklistings. We urge all our members, both employers and employed, to the fullest possible promotion of the principles of industrial peace and human brotherhood. We record our firm conviction that the Church of Jesus Christ, in so far as it is an employer of labor, either locally or through its general organizations, ought to exemplify in practice the principles herein set forth.

The Methodist Episcopal Church stands—

For equal rights and complete justice for all men in all stations of life.

For the principle of conciliation and arbitration in industrial dissensions.

For the protection of the worker from dangerous machinery, occupational diseases, injuries, and mortality.

For the abolition of child labor.

For such regulation of the conditions of labor for women as shall safeguard the physical and moral health of the community.

For the suppression of the "sweating system."

For the gradual and reasonable reduction of the hours of labor to the lowest practical point, with work for all; and for that degree of leisure for all which is the condition of the highest human life.

For a release for employment one day in seven.

For a living wage in every industry.

For the highest wage that each industry can afford, and for the most equitable division of the products of industry that can ultimately be devised.

For the recognition of the Golden Rule and the mind of Christ as the supreme law of society and the sure remedy for all social ills.

We gladly recognize the increasing sense of responsibility on the part of the Christian Church at large for these great moral concerns of humanity. Our own Church in particular, historically and traditionally in close sympathy with the common people and ever diligent for their welfare, does not fail to recognize the greatness of its own opportunity in the present crisis and the consequent urgency of its duty.

In this connection we note with satisfaction the organization of the Methodist Federation for Social Service, composed of members and friends of our Church, and of the Methodist Brotherhood. Their objects are "to deepen within the Church the sense of social obligation and opportunity, to study social problems from the Christian point of view, to promote social service in the Spirit of Jesus Christ." These objects we heartily approve.

And now we summon our great Church to continue and increase its works of social service. We summon all our ministry, Bishops, District Superintendents, and Pastors, to patient study of these problems and to the fearless but judicious preaching of the teachings of Jesus in their significance for the moral interests of modern society. We look to the press of our Church for enlightenment and inspiration. We look to our Brotherhoods, Sunday schools, and Epworth Leagues to awaken and direct the spirit of social responsibility. We demand of every agency and organization of the Church that it shall touch the people in their human relationships with healing and helpfulness, and, finally, be it remembered that we cannot commit to any special agencies the charge that all the Church must keep. Upon every member rests a solemn duty to devote himself with his possessions, his citizenship, and his influence to the glory of God in the service of the present age. And thus by their works, as by their prayers, let all "the people called Methodists" seek that kingdom in which God's will shall be done on earth as it is in heaven.

CHAPTER VI

FORMS

¶ 60. Constitution for a Sunday School

ARTICLE I. This School shall be called the Sunday School of ....., auxiliary to the Board of Sunday Schools of the Methodist Episcopal Church, and connected with the Quarterly Conference of ..... It shall consist of the Preacher in Charge, the Sunday School Committee appointed by the Quarterly Conference, the Officers, the Teachers, and the Pupils.

ARTICLE II. The object of this School shall be the promotion of Christian character through the devout and diligent study of the word of God.

ARTICLE III. The Local Sunday School Board shall consist of the Pastor, who shall be *ex officio* chairman, the Sunday School Committee appointed by the Quarterly Conference, the Superintendent, the Assistant Superintendents, heads of departments, the duly elected Secretaries, Treasurer, and Librarians, the Teachers of the School, the Assistant Teachers nominated and elected in the same way as the Teachers, and the President of the Sunday School Missionary Society. In case of withdrawal of Officers or Teachers from the School, they shall cease to be members of the Board.

ARTICLE IV. The Superintendent shall be nominated annually by the Local Sunday School Board, and confirmed by the Quarterly Conference at its next session after such nomination; and in case of a vacancy the Preacher in Charge shall superintend, or secure the superintending of, the School, until such time as the Superintendent nominated by the Local Sunday School Board

be confirmed by the Quarterly Conference. The other Officers of the School shall be elected by the Board annually, by ballot, on ..... The Teachers of the School shall be nominated by the Superintendent, with the concurrence of the Pastor, and elected by the Board.

ARTICLE V. Regular meetings of this Board shall be held on the ..... of each month, for the transaction of such business as relates to the interest of the School, at which the following order shall be observed: 1. Singing and prayer. 2. Calling roll. 3. Reading minutes. 4. Unfinished business. 5. Reports from Committees. 6. Reports from Superintendents. 7. Report from Treasurer. 8. Report from Librarian concerning the state of the Library and the number and kind of periodicals taken by the School. 9. Reports from the Pastor and from the Sunday School Committee. 10. Reports from the Teachers. 11. Miscellaneous.

ARTICLE VI. At all meetings for business ..... shall constitute a quorum.

ARTICLE VII. Special meetings of the Board may be called by the Pastor, the Superintendent, or by any three of the members.

ARTICLE VIII. In case of the withdrawal of Officers or Teachers from the School they cease to be members of this Board; and the place of any Officer or Teacher habitually neglecting his or her duty, or being guilty of improper conduct, may be declared vacant by a vote of two thirds of the Board present at any regular or special meeting.

ARTICLE IX. Vacancies in offices may be filled at any monthly or special meeting, one month's notice having been given of the election.

ARTICLE X. This Constitution shall not be altered except by two thirds of all the members present at a meeting called for that purpose; and such alterations must be in harmony with the provisions of the Discipline of the Methodist Episcopal Church.—*Journal*, 1876, p. 365; 1884, p. 364.

¶ 61. Constitution for Sunday School Missionary Societies

ARTICLE I. This Society shall be called the Missionary Society of the ..... Methodist Sunday School, and shall be auxiliary to the Missionary Boards of the Methodist Episcopal Church.

ARTICLE II. The object of this Society shall be to promote in all practical ways the interests of the Missionary cause within the bounds of this School.

ARTICLE III. All the members of this School shall be members of the Society.

ARTICLE IV. The Officers of the Society shall be a President, Vice President, Secretary, and Treasurer, who shall together constitute a Board of Managers, to be elected annually by the Sunday School Board on the ..... of .....

ARTICLE V. A part of the session of the School on the first Sunday of every month shall be set apart for Missionary exercises and the reception of gifts for the cause of Missions; and it shall be the duty of the Board of Managers to provide for such exercises, varying the program from month to month in such a way as to actively engage as many of the School as possible in acquiring and supplying information and inspiration on Missionary topics. The Managers shall also devise and set in vigorous operation whatever schemes they can, such as mite-boxes, collection cards, occasional Missionary concerts, or sales, etc., for increasing the Missionary contributions of the School.

ARTICLE VI. The President shall preside during that part of the school time which is devoted to Missions; the Secretary shall read at each monthly meeting a report of the previous meeting. The Treasurer shall hold the funds raised by the Society and pay them in equal amounts to the Board of Foreign Missions and the Board of Home Missions and Church Extension. The President,

Secretary, and Treasurer shall make a semiannual report to the Society on the first Sundays of April and October.

ARTICLE VII. Vacancies in the offices may be filled at any regular or special meeting of the Sunday School Board.

ARTICLE VIII. This Constitution shall not be altered except by vote of two thirds of all the members of the Local Sunday School Board, at a meeting called for that purpose.

¶ 62. Charges

In drafting charges and specifications for the trial of an accused member of the Church there should be a brief statement defining the offense by its generic name, such as "Defamation," "Dishonesty," "Lying," "Imprudent Conduct," "Indulging Sinful Tempers or Words," "Disobedience to the Order and Discipline of the Church," "Neglecting Prayer Meetings," "Neglecting Class Meetings," etc. Each charge should be accompanied with one or more specifications germane to the charge; and the following forms may serve to illustrate the manner of preparing charges and specifications. The charges and specifications must be so varied in the several cases as to meet the facts or evidence relied upon for conviction. The bill of charges should be signed by one or more members of the Church, and must be addressed to the Preacher in Charge of the Circuit or Station in which the accused person holds his membership.

§ 1. IMMORAL CONDUCT

FORM NO. I

To A. B., Preacher in Charge of .... Circuit or Station:

DEAR BROTHER: The undersigned, a Member of the Methodist Episcopal Church, complains to you that C. D.,

a Member of the same Church, has been guilty of Immoral Conduct, and he is hereby charged therewith as follows:

CHARGE: DEFAMATION

Specification 1. The said C. D., on the ..... day of ...., 19...., at...., did write and publish, maliciously and in violation of the Rules of the Discipline, the following false and libelous matter of and concerning E. F., to wit: (*Here copy the writing complained of.*)

Specification 2. The said C. D., on the..... day of ...., 19...., at...., did utter and publish, maliciously and in violation of the Rules of the Discipline, the following defamatory and libelous matter of and concerning E. F., to wit: (*Here copy the matter published.*)

Specification 3. The said C. D., on the .....day of ...., 19...., at...., did, maliciously and in violation of the Rules of the Discipline, speak, utter, and publish, in the hearing of divers persons, the following false and slanderous words concerning E. F., that is to say, "*He* (meaning the said E. F.) *is a thief.*" [Signed] M. N.

FORM NO. II

[The address to the Preacher in Charge should be the same as in No. 1.]

CHARGE: LYING

Specification. The said C. D., on the .... day of ...., 19...., at...., did, in violation of the Rules of the Discipline, falsely and willfully say (*here insert what was said*), or words to that effect, knowing the statement to be misleading and false. [Signed] M. N.

§ 2. IMPRUDENT AND UNCHRISTIAN CONDUCT

In this class of cases preliminary labor is required before the accused person is liable to be arraigned and tried, and it should be averred in the complaint that such preliminary labor has been performed, for without such

averment there is nothing to show that the person is liable to be tried. The following form may be used:

FORM NO. III

To A. B., Preacher in Charge of .... Circuit or Station:

DEAR BROTHER: Inasmuch as C. D., a member of the Methodist Episcopal Church, indulged sinful tempers, and was afterward reproved, as the Discipline provides; yet the said C. D. was guilty of a second transgression, and he was again reproved as the Discipline provides; yet, notwithstanding these repeated reproofs, the said C. D. continues impenitent and still persists in indulging sinful tempers, thereby bringing reproach upon the Church; therefore the undersigned complains to you of the conduct of the said C. D., and charges him as follows:

CHARGE: INDULGING SINFUL TEMPERS

Specification. The said C. D., on the....day of...., 19....., at....., and at other times and places, namely (*here specify times and places*), did on three several occasions become angry and indulged in sinful tempers, in violation of the Rules of the Discipline.

[Signed] M. N.

FORM NO. IV

To A. B., Preacher in Charge of .... Circuit or Station:

DEAR BROTHER: Forasmuch as C. D., on the .... day of ...., 19 ...., at ...., became angry and indulged sinful tempers, in violation of the Rules of the Discipline, and, though reproved therefor after the manner prescribed in the Discipline, he made no acknowledgment of the fault, and showed no proper humiliation, and he still continues impenitent; therefore the undersigned complains to you of the conduct of C. D., and hereby charges him as follows:

CHARGE: INDULGING SINFUL TEMPERS

Specification. C. D., on the .... day of ...., at ...., became angry and indulged in sinful tempers, in violation

of the Rules of the Discipline; and, notwithstanding he has been reproved on account thereof, as the Discipline provides, he has made no acknowledgment of the fault, and has shown no proper humiliation, but continues impenitent, in violation of the Rules of the Discipline.

[Signed] M. N.

§ 3. NEGLECT OF THE MEANS OF GRACE

FORM NO. V

To A. B., Preacher in Charge of ....Circuit or Station:

DEAR BROTHER: Inasmuch as C. D., a member of the Methodist Episcopal Church, had for a long time neglected class meetings, and having so neglected was visited by the Preacher, who explained to him the consequences should he continue such neglect; and yet, notwithstanding such visit and explanation, he does not amend, but continues to neglect class meetings, therefore the undersigned complains to you of the conduct of C. D., and hereby charges him as follows:

CHARGE: HABITUAL NEGLECT OF CLASS MEETINGS

Specification. The said C. D., unmindful of his duty, and in violation of the Rules of the Discipline, does habitually neglect class meetings. [Signed] M. N.

NOTE.—It is sufficient to charge the offense by its generic name, and under such charge the complaint may set forth in specifications as many instances of the offense as it may seem proper to insert, *provided*, always, the specification must sustain the charge. In preparing the charges and specifications care should be taken in setting out the offense so to describe it in each specification as that it shall embody the essential elements of the offense, that the accused may be apprised more certainly of the nature of the charge upon which he is to be arraigned and tried.

CHAPTER VII

COURSES OF STUDY

¶ 63, § 1. The General Conference earnestly recommends to all candidates for the Ministry of our Church that they complete a full collegiate course of study, and, if possible, a course in one of our Theological Schools, before applying for admission to an Annual Conference.

§ 2. The General Conference further earnestly recommends to the Annual Conferences that they require as a minimum for admission a standard of scholarship equivalent to that prescribed by the University Senate for admission to college.—*Journal*, 1900, p. 449.

¶ 64, § 1. Certificates from our regular Theological Seminaries, Universities, and Colleges approved by our University Senate may be accepted by the Conferences, *provided*, (1) that each certificate shall distinctly show that the student has been a regular attendant on the class room instruction in the specified book; and (2) that he has passed a thorough examination in the book, gaining a standing equivalent to that fixed in ¶ 65, § 5, it being understood that the Annual Conference shall examine all candidates in regard to their personal attitude toward the Doctrine and Discipline of the Church.

§ 2. Any Conference may also, at its discretion, accept similar certificates from the institutions above described, indicating like proficiency in any particular study, secured by the use of a different book or by lectures fully equivalent to the corresponding book in our Course of Study.

§ 3. Similar certificates may also be accepted in all studies not biblical or theological from other than Meth-

odist Colleges, if of equal grade with those approved by our University Senate, and in American history from academies or seminaries either approved by our University Senate or of equal grade with those thus approved.

§ 4. A certificate of graduation from one of our regular Theological Seminaries may be accepted in place of an examination in all the biblical and theological studies of the various courses.

§ 5. A certificate of admission to or graduation from any high school or academy of good standing may be accepted in place of an examination in "Elementary English Branches."

§ 6. All certificates shall state the date when the studies were pursued.

§ 7. All examinations occurring after July 1, 1909, shall be upon the Courses of Study given below.

¶ 65. Method of Conducting Conference Examinations

§ 1. In each Annual Conference a Board of Examiners shall be appointed by the presiding Bishop, consisting of not less than eight nor more than twenty, care being taken to select men with special qualifications for the work, to whom shall be referred all Preachers, both traveling and local, pursuing the Course of Study with a view to ordination or Conference membership. This Board shall be continued for a term of four years, subject to reappointment. Vacancies to be filled at each session of the Annual Conference.

§ 2. This Board shall organize by electing one of its members Chairman and another Registrar, the latter to keep a permanent record of the standing of the students, and report to the Conference when required. This record shall include the credits allowed students for work done in Theological Seminaries and Colleges described in ¶ 63.

§ 3. The Chairman shall assign to each Examiner the books or subjects in which he is to give instruction by

correspondence and final examination, for which examination he shall prepare and send to the Chairman printed or written questions, at least ten in number, two weeks before the time of examination. Vacancies occurring in the Board during the year may be filled by the Chairman until the ensuing Annual Conference.

§ 4. One or two examinations may be held during the year in locations convenient to the students. These examinations shall be under the personal supervision of some member of the Board delegated by the Chairman.

§ 5. The examinations shall be in writing, if practicable, and in the presence of witnesses, and in that case the papers shall be sent to the Examiners to whom they belong respectively. Also in special cases the Chairman may appoint supervisors other than members of the Board before whom students may write their examinations, and such supervisors shall sign the papers and send them to their respective Examiners. The examination shall be graded upon the scale of 100, and none below 70 per cent shall pass. The Examiners shall report the marking of each paper to the Registrar.

§ 6. The provision for mid-year examinations shall not deprive any student of the opportunity of being examined at the seat and time of the Annual Conference.

§ 7. The Board of Examiners shall convene at the seat and time of the Annual Conference, the day before the session opens, to review and complete the work of the year; to examine any students who have not been examined during the year, and to arrange for the work of the year to come.—*Journal*, 1896, p. 296; 1900.

ENGLISH COURSES

¶ 66. Traveling Preachers

§ 1. ADMISSION ON TRIAL

1. English Branches:
   (1) Elementary English.
   (2) Principles of Rhetoric.—*Hill.*
   (3) Outlines of History.—*Swinton.*
2. A Manual of Bible History.—*Blaikie.*
3. A Manual of Christian Doctrine.—*J. S. Banks.*
4. A Plain Account of Christian Perfection.—*Wesley.*
5. The Discipline of Methodist Episcopal Church, 1908.
6. Wesley and His Century.—*Fitchett.*
7. Written Sermon.

To be Read:

1. The Heart of John Wesley's Journal.—*Parker.*
2. Selections from the Writings of John Wesley.—*Welch.*
3. The Tongue of Fire.—*Arthur.*
4. The Art of Study.—*Hinsdale.*
5. The Art of Soul Winning.—*Mahood.*

§ 2. FIRST YEAR

1. Divine Library of the Old Testament.—*Kirkpatrick.*
2. System of Christian Doctrine, pp. 1-322.—*Sheldon.*
3. Lectures on Homiletics.—*Kern.*
4. Student's American History.—*Montgomery.*
5. Written Sermon.

To be Read:

1. Sermons (Vol. I), I-XXXIII.—*Wesley.*
2. A Compendious History of American Methodism.—*Stevens.*

3. The Heart of Asbury's Journal.—*Tipple.*
4. Digest of Methodist Law.—*Merrill.*
5. Extemporaneous Oratory.—*Buckley.*
6. How to Be a Pastor.—*Cuyler.*
7. The Social Message of the Modern Pulpit.—*Brown.*
8. Methodist Review.

§ 3. SECOND YEAR

1. The Ancestry of Our English Bible.—*Price.*
2. System of Christian Doctrine, pp. 325-635.—*Sheldon.*
3. Lessons in Logic.—*Jevons.*
4. A Short History of the English People.—*Green.*
5. Essay.

To be Read:

1. Sermons (Vol. I), XXXIV-LVIII.—*Wesley.*
2. History of Methodism, Vol. I.—*Stevens.*
3. History and Exposition of the Twenty-five Articles of Religion of the Methodist Episcopal Church.—*Wheeler.*
4. English and American Literature.—*Beers.*
5. The Pastor and Modern Missions.—*Mott.*
6. How to Conduct a Sunday School.—*Lawrance.*
7. The Church and the Social Problem.—*Plantz.*
8. Methodist Review.

§ 4. THIRD YEAR

1. Biblical Hermeneutics.—*Terry.*
2. Outlines of Descriptive Psychology.—*Ladd.*
3. Outlines of Universal History, Parts I and II.—*Fisher.*
4. History of the Christian Church, Vol. I.—*Hurst.*
5. The Governing Conference in Methodism.—*Neely.*
6. Written Sermon.

To be Read:

1. The Christian Faith, pp. 1-253.—*Curtis.*
2. History of Methodism, Vol. II.—*Stevens.*
3. History of Western Europe.—*Robinson.*
4. Christianity and the Social Crisis.—*Rauschenbusch.*
5. Psychological Principles of Education.—*Horne.*
6. The Bible: Its Origin and Nature.—*Dods.*
7. Hymn Treasures.—*Everett.*
8. Ecclesiastical Architecture.—*Martin.*
9. Methodist Review.

§ 5. FOURTH YEAR

1. Grounds of Theistic and Christian Belief.—*Fisher.*
2. Analogy of Religion.—*Butler.*
3. Studies in Ethical Principles.—*James Seth.*
4. Outlines of Universal History, Part III.—*Fisher.*
5. History of the Christian Church, Vol. II.—*Hurst.*
6. Essay.

To be Read:

1. The Christian Faith, pp. 257-531.—*Curtis.*
2. History of Methodism, Vol. III.—*Stevens.*
3. Sociology.—*C. D. Wright.*
4. Philosophy of Christian Religion.—*Fairbairn.*
5. The Study of the Child.—*Taylor.*
6. The Land of Israel.—*Stewart.*
7. Pentateuch.—*Bissell.*
8. Social Aspects of Religious Institutions.—*Earp.*
9. Methodist Review.

¶ 67. License to Preach

Candidates for License to Preach are to be examined in the common branches of an English education, and on their general knowledge of the Bible, and of the Doctrines and Usages of the Methodist Episcopal Church.

¶ 68. Local Preachers

[Or, for Traveling Preachers at the option of the Annual Conference, as indicated in the subjoined notes.]

NOTES.—1. Any Conference, with the concurrence of the Bishop presiding, may adopt this course for its Traveling Preachers instead of the foregoing four-years' course; *provided*, however, that any Class for which this course was adopted shall continue in the same until the completion of the four-years' course.

2. In the case of Local Preachers who are candidates for the Traveling Ministry, examinations may be suspended while they are pursuing regular Courses of Study in our Theological Seminaries or Universities or Colleges approved by the University Senate until they shall become candidates for Deacons' or Elders' orders.

§ 1. FIRST YEAR

1. A Manual of Bible History.—*Blaikie.*
2. Theological Compend.—*Binney.*
3. Christian Baptism.—*Merrill.*
4. A Manual of Christian Evidence.—*Row.*
5. One Thousand Questions on Methodism.—*Wheeler.*

To be Read:

1. Discipline, 1908.
2. Hints to Self-Educated Ministers.—*Porter.*
3. John Wesley the Methodist. A Biography.
4. The Tongue of Fire.—*Arthur.*
5. The Why, When, and How of Revivals.—*Mallalieu.*

§ 2. SECOND YEAR

1. Systematic Theology, Vol. I.—*Raymond.*
2. A Short History of the Christian Church. (Early and Mediæval Periods.)—*Hurst.*
3. Discipline, 1908. (Parts I-V.)
4. A History of Methodism. (Abridged.)—*Stevens.*
5. Essay.

To be Read:

1. Lectures on Preaching.—*Simpson.*
2. How to Study the Bible.—*Clifford, Moule, and others.*
3. Life of Christ.—*Stalker.*

§ 3. THIRD YEAR

1. Systematic Theology, Vol. II.—*Raymond.*
2. A Plain Account of Christian Perfection.—*Wesley.*
3. Doctrinal Aspects of Christian Experience.—*Merrill.*
4. A Short History of the Christian Church. (Reformation and Modern Period.)—*Hurst.*
5. The Discipline, 1908. (Part VI to end.)
6. Essentials of Argumentation.—*McEwen.*
7. Written Sermon.

To be Read:

1. Living Thoughts of John Wesley.—*Potts.*
2. Life of Saint Paul.—*Stalker.*

§ 4. FOURTH YEAR

1. Systematic Theology, Vol. III.—*Raymond.*
2. Introduction to New Testament.—*Dods.*
3. A Digest of Methodist Law.—*Merrill.*
4. Written Sermon or Essay.

To be Read:

1. Principles of Ethics.—*Bowne.*
2. Love Enthroned.—*Steele.*

¶ 69. Local Preachers who are Candidates for Orders

§ 1. DEACONS' ORDERS

Local Preachers who are Candidates for Deacons' Orders are required to pass a satisfactory examination at the Annual Conference, in review of the *entire four-years' course* prescribed for Local Preachers.

§ 2. ELDERS' ORDERS

Local Deacons who are Candidates for Elders' Orders are required to pass a satisfactory examination at the Annual Conference on the following books:

1. A Manual of Christian Doctrine.—*J. S. Banks.*
2. Lectures on Homiletics.—*Kern.*
3. Life and Epistles of Saint Paul.—*Conybeare and Howson.*

¶ 70. Class Leaders

1. Discipline of the Methodist Episcopal Church, 1908.
2. Episcopal Address to Class Leaders.
3. The Drill Master of Methodism.—*Goodell.*
4. The Class Meeting.—*Fitzgerald.*
5. The Why of Methodism.—*Dorchester.*
6. A Plain Account of Christian Perfection.—*Wesley.*
7. Doctrinal Aspects of Christian Experience.—*Merrill.*
8. Father Reeves.—*Corderoy.*
9. Memoir of Carvosso.
10. A Manual of Christian Doctrine.—*J. S. Banks.*
11. Seed Thought.—*Robinson.*
12. A Manual of Bible History.—*Blaikie.*
13. Outlines of Church History.—*Hurst.*
14. History of Methodism. (Abridged.)—*Stevens.*

Books of Reference:

1. International Bible.
2. Handbook of Bible Geography.—*Whitney.*
3. Handbook of Bible Manners and Customs.—*Freeman.*
4. Handbook of Bible Biography.—*Barnes.*

¶ 71. Deaconesses

1. Training Schools for Deaconesses may add at their discretion to the studies below for examination under the direction of the Conference Boards, other topics of instruction, particularly such as relate to methods of work.

But examination in these shall not be required by Conference Boards in order to graduation.

2. Candidates preparing to be nurses will pursue the regular course of training for that purpose in a school connected with some good hospital, preferably one under the care of the Methodist Episcopal Church, provided that in doing so Nos. 1, 2, 3, and 6 in first year, and Nos. 1, 2, 3, and 5 in second year shall not be omitted.

3. All candidates must pass in Elementary English Branches, such as are usually required to secure a common school teacher's certificate, or for admission into secondary or high schools.

§ 1. FIRST YEAR

The English Bible.

1. The Pentateuch and Historical Books to the Captivity.
2. The New Testament. The Gospels.
3. A Manual of Bible History.—*Blaikie.*
4. Life of Christ.—*Stalker.*
5. One Thousand Questions on Methodism.—*Wheeler.*
6. Standard Catechism of the Methodist Episcopal Church.
7. Discipline Methodist Episcopal Church, 1908.

To be Read:

1. Life of Wesley.—*Telford.*
2. History of American Methodism, abridged, one vol.—*Stevens.*
3. Love Enthroned.—*Steele.*
4. Deaconesses.—*Wheeler.*

§ 2. SECOND YEAR

The English Bible.

1. The Historical Books after the Captivity, and the Poetical and Prophetical Books.
2. The New Testament. The Acts, the Epistles, and Book of Revelation.
3. Teacher-Training Lessons.—*Hurlbut.*

4. Christian Ethics.—*Davidson.*
5. Life of Paul.—*Stalker.*
6. Binney's Compend.
7. Social Law of Service.—*Ely.*

To be Read:

1. History of the Christian Church, Vol. I.—*Dryer.*
2. The Tongue of Fire.—*Arthur.*
3. Foreign Missions of the Protestant Churches.—*Baldwin.*
4. The Heart of Asbury's Journal.—*Tipple.*
5. Manual for Nursing.—*Weeks.*

Throughout the course the student shall present a written statement as to whether she has or has not given to each book a careful reading, and shall submit a syllabus of some one chapter or subject to be previously announced by the Conference Deaconess Board.

The following books are named as being helpful in pursuing the course of study:

1. A History of the New Testament Times.—*Matthews.*
2. From the Exile to the Advent.—*Fairweather.*
3. The Son of Man.—*Alexander.*
4. Deaconesses.—*Mrs. L. R. Meyer.*
5. Deaconesses in Europe.—*Mrs. J. B. Robinson.*

GERMAN COURSES

¶ 72. Reiseprediger

§ 1. ZULASSUNG AUF PROBE

1. Grösserer Katechismus.—*Nast.*
2. Wesley und seine Mitarbeiter.—*Nast.*
3. Die Kirchenordnung, 1908. (I-IV Teil).
4. Die Christliche Erfahrung.—*Merrill.*
5. Das Leben Jesu.—*Weitbrecht.*
6. Ein Aufsatz, in welchem der Kandidat einen Bericht

ueber seinen Bildungsgang, seine Bekehrung und seine Berufung zum Predigtamte gibt.

Zum Lesen[1]:

Die Religiös-sittliche Erzihung der Jugend—*Hertzler.*

§ 2. ERSTES JAHR

1. Christliche Glaubenslehre.—*Sulzberger.* (§§ 9-20.)
2. Einleitung.—*Weber.* (Zwölfte Auflage. (§§ 1-29.)
3. Weltgeschichte in übersichtlicher Darstellung.—*Weber.* (I Buch.)
4. Kirchengeschichte.—*Kurtz.* (Erster Band, Erster Teil.)
5. Heilige Geschichte.—*Kurtz.* (§§ 8-58.)
6. Die Kirchenordnung, 1908 (V-IX Teil), und Digest.—*Merrill.*
7. Homiletik.—*Munz.*
8. Lehrbuch der deutschen Sprache.—*Lyon.* (I Haelfte.)
9. Eine geschriebene Predigt über den Fall des Menschen und seine Erlösung durch Jesum Christum.

Zum Lesen:

1. Wesleys Predigten. (Deutsche Ausgabe, 1 Band.)
2. Die feurige Zunge.—*Arthur.*

§ 3. ZWEITES JAHR

1. Christliche Glaubenslehre.—*Sulzberger.* (I Hauptteil.)
2. Einleitung.—*Weber.* (§§ 31-53 und Anhang.)
3. Weltgeschichte in übersichtlicher Darstellung.—*Weber.* (II und III Buch.)
4. Kirchengeschichte.—*Kurtz.* (Erster Band, Zweiter Teil.)
5. Heilige Geschichte.—*Kurtz.* (§§ 59-111.)
6. Das Christliche Heilsleben.—*Paulus.* (I Teil.)
7. Biblische Altertümer.—*Calwer Verein.* (§§ 1-114.)

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[1] Die Kandidaten sollen schriftlich bezeugen dass sie die betreffenden Buecher gelesen haben, und haben einen Auszug aus einem von den Examinatoren bezeichneten Kapitel einzuhändigen.

8. Lehrbuch der Deutschen Sprache.—*Lyon.* (II Haelfte.)

9. Eine geschriebene Predigt über die Rechtfertigung durch den Glauben. Oder eine Abhandlung über das Verhältnis der Busse zum Glauben.

Zum Lesen:

1. Geschichte der Bischöflichen Methodisten Kirche.—*Stevens.* (Deutsche Ausgabe, I Band.)
2. Die Evangelische Mission.—*Gundert.*
3. Das volle, gegenwärtige Heil.—*Jellinghaus.* (I Teil.)

§ 4. DRITTES JAHR

1. Christliche Glaubenslehre.—*Sulzberger.* (II Hauptteil.)
2. Einleitung.—*Weber.* (Neues Testament.)
3. Weltgeschichte in übersichtlicher Darstellung.—*Weber.* (IV Buch.)
4. Kirchengeschichte.—*Kurtz.* (Zweiter Band, Erster Teil.)
5. Heilige Geschichte.—*Kurtz.* (§§ 112-185.)
6. Das Christliche Heilsleben.—*Paulus.* (II Teil.)
7. Biblische Altertümer.—*Calwer Verein.* (§§ 115-142.)
8. Eine geschriebene Predigt über Wiedergeburt und Heiligung.

Zum Lesen:

1. Christologische Betrachtungen.—*Van Oosterzee.* (Bearbeitet von Nast.)
2. Das biblische Christentum und seine Gegensätze.—*Nast.*
3. Das volle, gegenwärtige Heil.—*Jellinghaus.* (II Teil.)

§ 5. VIERTES JAHR

1. Christliche Glaubenslehre.—*Sulzberger.* (III Hauptteil.)
2. Einleitung.—*Weber.* (Wiederholung des ganzen Buches.)

3. Weltgeschichte in übersichtlicher Darstellung.—*Weber.* (V Buch.)

4. Kirchengeschichte.—*Kurtz.* (Zweiter Band, Zweiter Teil.)

5. Biblische Seelenlehre.—*Beck.*

6. Apologetische Vorträge ueber die Grundwahrheiten des Christentums.—*Luthardt.*

7. Neutestamentliche Theologie.—*Van Oosterzee.*

8. Eine geschriebene Abhandlung über eines der Sakramente oder beide.

Zum Lesen:

1. Naturstudium und Christentum.—*Bettex.*

2. Der Glaube im Neuen Testamente.—*Schlatter.*

3. Die Mitarbeit der Kirche an der Lösung der sozialen Frage.—*Nathusius.* Oder: Christ and the Social Question.—*Peabody.*

4. Geschichte der deutschen Literatur.—*Howard.*

¶ 73. Lokalprediger

§ 1. BEVOLLMAECHTIGUNG ZUM PREDIGEN

Die Kandidaten für Bevollmächtigung zum Predigen sollen eine Prüfung bestehen über ihre Bibelkenntnis und Bekanntschaft mit den Lehren und Gebräuchen der Bischöflichen Methodisten Kirche.

§ 2. ERSTES JAHR

1. Heilige Geschichte.—*Kurtz.* (Altes Testament.)

2. Der grössere Katechismus der Bischöflichen Methodisten Kirche.—*Nast.*

3. Die Kirchenordnung. (Ausgabe vom Jahr 1908.)

Zum Lesen:

1. Die Christliche Erfahrung auf den verschiedenen Stufen des Gnadenwerks.—*Merrill.*

2. Wesley und seine Mitarbeiter.—*Nast.*

§ 3. ZWEITES JAHR

1. Heilige Geschichte.—*Kurtz.* (Neues Testament.)
2. Wesleys Predigten. (Deutsche Ausgabe, I Band.)
3. Die Kirchengeschichte.—*Calwer Verein.*

Zum Lesen:

1. Geschichte Deutschlands; oder der Vereinigten Staaten; von irgend einem anerkannten Verfasser.

§ 4. DRITTES JAHR

1. Die feurige Zunge.—*Arthur.*
2. Wesleys Predigten. (II Band.)
3. Christliche Vollkommenheit.—*Wesley.*
4. Glaubensartikel und Hauptlehren.—*Sulzberger.*

Zum Lesen:

1. Das Christliche Heilsleben.—*Paulus.*
2. Das Leben Jesu.—*Weitbrecht.*

§ 5. VIERTES JAHR

Wiederholung des vorhergehenden dreijährigen Kursus.

Zum Lesen:

1. Geschichte der Bischöflichen Methodisten Kirche.—*Stevens.*
2. Die Hauptlehren des Methodismus.—*Paulus.*
3. Biblische Altertümer.—*Calwer Verein.*

NORWEGIAN AND DANISH COURSES

¶ 74. Prædikanter

§ 1. OPTAGELSE PAA PROVE

1. Grammatik.—*Hofgaard.*
2. Geografi.—*Horns* Nr. 1, eller *Erslevs* Nr. 2.
3. Nordens Historie.—*Ericksen.*
4. Fœdrelandets Historie.
5. Methodismens Historie.—*Bennett.*

6. Sammendrag af Theologien.—*Binney.*
7. Skreven Selvbiografi.

Til Læsning:

1. Methodistkirkens Disciplin.

§ 2. I AARSKLASSE

1. Theologi.—*Wakefield.* (Pag. 1-146.)
2. Verdenshistorie.—*Schjött.* (Oldtiden.)
3. Kirkehistorie.—*Schmid.* (Forste Hovedperiode.)
4. Pastoraltheologi.—*Nippert.*
5. Bibelnöglen.—*Jensen-Fogh.*
6. Methodistkirkens Disciplin. (I-IV Del.)
7. Kristelig Erfaring.—*Merrill.*
8. Skreven Prædiken om Forsoningen.

§ 3. II AARSKLASSE

1. Theologi.—*Wakefield.* (Pag. 147-404.)
2. Homiletik.—*Nippert.*
3. Verdenshistorie.—*Schjött.* (Middelalderen.)
4. Kirkehistorie.—*Schmid.* (Anden Hovedperiode.)
5. Logik.—*Jevons.*
6. Ethik.—*Martensen.* (Pag. 1-75.)
7. Methodistkirkens Disciplin. (V-VII Del.)
8. Skreven Prædiken om Retfædiggjövilsen.

Til Læsning:

1. Kristelig Fuldkommenhed.—*Fletcher.*
2. History of Methodism.—*Stevens.* (Vol. I.)

§ 4. III AARSKLASSE

1. Theologi.—*Wakefield.* (Pag. 405-645.)
2. Verdenshistorie.—*Schjött.* (Nyere Tid.)
3. Kirkehistorie.—*Schmid.* (Tredie Hovedperiode.)
4. Literaturhistorie. Broch og Seip.
5. Sjæle og Tænkelære.—*Fr. Nielsen.* (Pag. 1-63.)
6. Ethik.—*Martensen.* (Pag. 76-300.)
7. Præsten Hjemene og i Kirken.—*Spurgeon.*
8. Skreven Afhandling om Gjenföldelsens og Helliggjövelsens indbyrdes Forbindelse.

Til Læsning:

1. Ildtungen.—*Arthur.*
2. History of Methodism.—*Stevens.* (Vol. II.)

§ 5. IV AARSKLASSE

1. Theologi.—*Wakefield.* (Pag. 646-780.)
2. Lectures on Preaching.—*Simpson.*
3. Sjæle og Tænkelære.—*Fr. Nielsen.* (Pag. 64-96.)
4. Ethik.—*Martensen.* (Pag. 301-590.)
5. Den hellege Skrifts Historie.—*Olafsen.*
6. Modern Sunday School.—*Vincent.*
7. Skreven Afhandling om Inspirationen.

Til Læsning:

1. Evangelists Siersgang.—*Ussing.*
2. History of Methodism.—*Stevens.* (Vol. III.)

¶ 75. Lokaldiakoner, etc., etc.

§ 1. LOCALPRÆDIKANTBEMGUDIGELSE

1. Methodistkirkens Katikismus.
2. Bibelhistorie.
3. Haandsrækning til en Lokalprædikant.—*Olsen.*
4. Methodismen, Dansk Forlag.
5. Disciplin, I-III.

§ 2. I AARSKLASSE

1. Theologi.—*Binney.*
2. Disciplin, IV-V.
3. Kirkehistorie.—*Fr. Nielsen.* (Ledetraad indtil Reformationen.)
4. Disciplinens Haandbog.—*Merrill.*

§ 3. II AARSKLASSE

1. Theologi.—*Ralston.* (1-11 Forelæsning.)
2. Disciplin, VI-VII Del.
3. Kirkehistorie.—*Fr. Nielsen.* (Ledetraad Reformationen.)

§ 4. III AARSKLASSE

1. Theologi.—*Ralston.* (11-20 Forelæsning.)
2. Bibelnöglen.—*Jensen-Fogh.*
3. Verdenshistorie.—*Schjött.* (Oldtilden og Middelalderen.)

§ 5. IV AARSKLASSE

1. Theologi.—*Ralston.* (12-32 Forelæsning.)
2. Verdenshistorie.—*Schjött.* (Nyere Tid.)
3. Sammendrag af Theologien.—*Binney.*

§ 6. LOKALDEAKONS ORDINATION

1. Kristelig Erfaring.—*Merrill.*
2. Kirkehistorie.—*Fr. Nielsen.* (Ledetraad.)
3. Nordens Historie.—*Ericksen* eller *Oltosen.*
4. Grammatik.—*Hofgaard.*
5. Methodismens Historie.—*Bennett.*
6. Lærebog i Bibelhistorien.—*Vogt.*
7. Skreven Prædiken om Daaben.

§ 7. LOKALÆLDSTES ORDINATION

1. Præsten Hjemene og i Kirken.—*Spurgeon.*
2. Verdenshistorie.—*Schjött.*
3. Literaturhistorie. Broch og Seip.
4. Skreven Selvbiografi.
5. Skreven Prædiken om Nadveren.

SWEDISH COURSES

FOR CONFERENCES IN UNITED STATES

¶ 76. Rese-Predikanter

§ 1. INTRÄDE PÅ PROV

1. Katekesen.—*Nast.*
2. M. E. Kyrkans trosbekännelse.—*Sulzberger.*
3. Kyrkoordningen, 1908.
4. Svensk språklära. (Ljud- och Formlära.)—*Sundén.*

5. Geografi.—*E. Karlson.*
6. Allmän Historia.—*Rolfsen, Nordahl.*
7. Det Heliga Landet i Ord och Bild.—*T. E. Schmank.*
8. English Grammar.—*Longman.*

Böcker till läsning:

1. Wesleys Predikningar. (Första Bandet.)
2. Sveriges Historia.—*Odhner.*

§ 2. FÖRSTA ÅRET

1. Biblical Dogmatics.—*Terry.* (Introd. and Part I.)
2. Kyrkohistoria.—*Hammerich.* (Del. I.)
3. Bibelkännedom.—*Brodén.*
4. Naturkunnighet.—*Berg och Lindén.*
5. Svensk språklära. (Syntax.)—*Sundén.*
6. Higher Lessons in English.—*Reed and Kellogg.*
7. Avhandling: Socialismen.

Böcker till läsning:

1. Wesleys Predikningar. (Andra Bandet.)
2. Evangelii Fulla välsignelse.—*Foster.*
3. Tegnérs Skrifter.

§ 3. ANDRA ÅRET

1. Biblical Dogmatics.—*Terry.* (Part II.)
2. Kyrkohistoria.—*Hammerich.* (Del. II.)
3. Inledn. vetenskap till Bibeln.—*Schlatter.* (Gla Test.)
4. Lectures on Homiletics.—*Kern.*
5. Kulturhistoria.—*Boethius.*
6. Avhandling: Nattvarden.

Böcker till läsning:

1. The Life of John Wesley.—*Winchester.*
2. Digest of Methodist Law.—*Merrill.*
3. Reformationshistorien.—*D'Aubigné.*

§ 4. TREDJE ÅRET

1. Biblical Dogmatics.—*Terry.* (Part III.)
2. Inledn. vetenskap till Bibeln.—*Schlatter.* (Nya Test.)

3. Vårt Tankeliv.—*Almquist.*
4. Nord Am. Förenta Stater.—*Svedelius och Nyström.*
5. Avhandling: Försoningen.

Böcker till läsning:

1. American Methodism.—*Stevens.* (Kap. 1-19.)
2. Naturens Lagar och Andens Värld.—*Drummond.*
3. Religionsvetenskapen.—*Tiele.*

§ 5. FJÄRDE ÅRET

1. The Christian Faith.—*Curtis.*
2. Den kristliga etiken.—*Martensen.*
3. The Christian Pastorate.—*Kidder.*
4. Logik.—*Sjöberg och Klingberg.*
5. Avhandling: Helgelse.
6. Avhandling, engelsk: Sw. Methodism in America.

Böcker till läsning:

1. Kristus i världshistorien.—*Farrar.*
2. American Methodism.—*Stevens.* (Kap. 20-36.)
3. The Bible: Its Origin and Nature.—*Dods.*

¶ 77. Lokalpredikanter

För erhållandet och förnyandet av fullmakt skall lokalpredikanten årligen examineras, till dess han, efter fyra års förlopp, stått godkänd examen uti följande ämnen:

1. M. E. Kyrkans Katekes.
2. Kyrkoordningen, 1908. (Delad på 4 år.)
3. Biblisk Historia.
4. Lärobok i Bibelkunskap.—*Kejser.*
5. Kyrkohistoria.—Löfgren. (Delad på 3 år.)

§ 1. FÖR ORDINERING TILL DIAKON

1. Katekes.—*Nast.*
2. Anvisning till bibelkännedom.—*Welander.*

3. Svensk språklära i sammandrag.—*Sundén.*
4. Avhandling: Försoningen.

§ 2. FÖR ORDINERING TILL ÄLDSTE

1. M. E. Kyrkans trosbekännelse.—*Sulzberger.*
2. Översikt av de bibliska böckerna.—*Brodén.*
3. Kristlig fullkomlighet.—*Fletcher.*
4. Doctrinal Aspect of Christian Experience.—*Merrill.*
5. Avhandling: Bibelns inspiration.

FOR SWEDEN CONFERENCE

¶ 78. Respredikanter

§ 1. INTRÄDE PÅ PROF

1. Metodistkyrkans katekes. N. B. A.
2. Kyrkordningen. N. B. A.
3. Metodist-episkopal-kyrkans trosbekännelse. N. B. A. —*A. Sulzberger.*
4. Bibelkännedom.—*P. Welander och C. E. Benander.*
5. Kyrkhistoria.—*N. Lövgren.*
6. Metodistkyrkans historia. N. B. A.—*J. Porter.*
7. Fäderneslandets historia. För realskolan.—*Odhner.*
8. Allmänna historien. För allm. läroverkens mellanklasser.—*Pallin.*
9. Skolgeografi. Första kursen.—*Carlsson.*
10. Svensk språklära i sammandrag. För allm. läroverken.—*Sundén.*
11. Räknelära: Till och med vanliga bråk.—*Nyström.*
12. Naturkunnighet.—*Berg och Lindén.*
13. Läsning af Wesley's 53 predikningar.
14. En skrifven predikan.

§ 2. FÖRSTA ÅRET

1. History of Methodism.—*John Telford.*
2. Den kristna trosläran: Inledningen.—*A. Sulzberger.*

3. Stilistik.—*Sjöberg och Klingberg.*
4. Kristlig fullkomlighet.—*Fletcher.*
5. Pastoral-teologi.—*R. Kübel.*
6. Novum Testamentum: Lukas evangelium.
7. En skrifven afhandling.

§ 3. ANDRA ÅRET

1. History of American Methodism: Chapt. 1-12.—*Stevens.*
2. Den kristna trosläran: 1sta och 2dra delen.—*A. Sulzberger.*
3. Antropologi.—*Sjöberg och Klingberg.*
4. The Preacher and His Sermon: 1sta delen.—*Etter.*
5. Om den gammeltestamentlige Aabensbaring.—*Martensen and Larsen.*
6. Wesley's 53 predikningar: 1sta delen. N. B. A.
7. Novum Testamentum: Apostlagärningar.
8. Afhandling om nattvarden.

§ 4. TREDJE ÅRET

1. History of American Methodism: Chapt. 13-26.—*Stevens.*
2. Den kristna trosläran: 3dje delen.—*A. Sulzberger.*
3. Logik.—*Sjöberg och Klingberg.*
4. The Preacher and His Sermon: 2dra delen.—*Etter.*
5. Historiske Oplysninger om den hellige Skrift.—*Martensen and Larsen.*
6. Inledning till religionsvetenskapen: 1sta delen.—*C. P. Tiele.*
7. Wesley's 53 predikningar: 2dra delen.
8. Novum Testamentum: Mattei evangelium.
9. Afhandling om försoningen.

§ 5. FJÄRDE ÅRET

1. History of American Methodism: Chapt. 27-36.—*Stevens.*

2. Den kristna trosläran: Repetition.—*A. Sulzberger.*
3. The Preacher and His Sermon: 3dje delen.—*Etter.*
4. Inledning till religionsvetenskapen: 2dra delen.—*C. P. Tiele.*
5. Svensk litteraturhistoria.—*Steffen.*
6. Novum Testamentum: Galaterbrefvet.
7. Afhandling om helgelsen.

Anm. Kurserna i N. Testamentum böra läsas, men de äro icke obligatoriska.

¶ 79. Lokalpredikanter

§ 1. FÖRSTA ÅRET

1. Metodistkyrkans katekes. N. B. A.
2. Palestina, det heliga landet. N. B. A.
3. Kyrkordningen: Del. I-II. N. B. A.
4. Läsning:
   a. Wesley och hans samtida. N. B. A.
   b. Wesley's predikningar: 1sta bandet. N. B. A.
   c. Biblisk historia.
   d. Metodistkyrkans historia: Verksamheten i England.—*J. Porter.*

§ 2. ANDRA ÅRET

1. Metodist-episkopal-kyrkans trosbekännelse.—*A. Sulzberger.*
2. Seder och bruk hos de i Bibeln omtalade folken. N. B. A.
3. Kyrkordningen: Del. III-IV.
4. Läsning:
   a. Wesley's predikningar: 2dra bandet.
   b. Metodistkyrkans historia: Verksamheten i Amerika.—*J. Porter.*

§ 3. TREDJE ÅRET

1. Läran om frälsning från metodistisk ståndpunkt. N. B. A.—*C. A. Stenholm.*

2. Anvisning till Bibelns kännedom.—*P. Welander.*
3. Kyrkordningen: Del. VII-IX.
4. Läsning:
   a. Kyrkhistoria: Till reformationen.—*N. Lövgren.*
   b. Kristendomens salighetssanningar.—*Luthardt.*

§ 4. FJÄRDE ÅRET

1. Studium af Pauli bref till Romarne. N. B. A.—*A. Clarke.*
2. Repetition af Kyrkordningen.
3. Läsning:
   a. Kyrkhistoria: Nyare tiden.—*N. Lövgren.*
   b. Lärobok i världshistorien.—*C. A. Zachrisson.*

§ 5. LOKALDIAKONER

1. Metodistkyrkans katekes.
2. Anvisning till Bibelns kännedom.—*P. Welander.*
3. Svensk språklära i sammandrag.—*Sundén.*
4. Afhandling om försoningen.

§ 6. LOKALÄLDSTE

1. Kyrkordningen.
2. Metodist-episkopal-kyrkans trosbekännelse. N. B. A.—*A. Sulzberger.*
3. Biblisk fornkunskap.—*Skarstedt.*
4. Kristlig fullkomlighet. N. B. A.—*Fletcher.*
5. Afhandling om helgelsen.

FINNISH COURSES

Swedish-speaking preachers are permitted to choose corresponding books in Swedish, according to the direction of the Board of Examination.

¶ 80. Traveling Preachers

§ 1. ADMISSION ON TRIAL

1. Larger Catechism.—*Nast.*
2. Introduction to the Bible.—*Waaranen.*
3. Wesley and His Companions.—*Waaranen.*
4. History of Finland.—*Forsstrom.*
5. The Discipline of the Methodist Episcopal Church.
6. Geography.—*Lagerblad.*
7. Arithmetic.—*Bansdorff.*
8. Finnish Grammar.—*Jännes.*
9. Swedish Grammar.—*Lagerblad.*
10. English Grammar. Translations from English to the native tongue.—*Brackke.*
11. A Written Sermon on the Call to Preach.

§ 2. FIRST YEAR

1. Dogmatics. (Part I.)—*Sulzberger.*
2. Exegesis in the Synoptic Gospels according to Godet.[1]
3. Statistics in the mother tongue.
4. Syntax of Finnish language.—*Setala.*
5. Syntax of Swedish language.—*Lagerblad.*
6. Anthropology.—*Sjoberg.*
7. English Grammar. Oral translations from the mother tongue into English.—*Braekke.*
8. A Written Sermon on Conversation.

To be Read: † (1) Wesley's fifty-three sermons. First Part. 2. Foundation Truths of Christianity.—*Luthardt.*

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[1] Examining Committees will make selections for Exegesis, and notify those concerned early in each Conference year.

§ 3. SECOND YEAR

1. Dogmatics. (Part II.)—*Sulzberger.*
2. John's Gospels and Acts. Exegesis according to Godet.
3. History of the Church. Apostolic and Mediæval Times.—*Cornelius.*
4. General History.—*Pallin.*
5. Homiletics.—*Kidder.*
6. History of Methodism. (Abridged edition, Part I.) —*Stevens.*
7. The Dissenter Law.
8. A Written Sermon on the Witness of the Spirit.

To be Read: (1) Wesley's fifty-three sermons. Second Part. (2) Apologetical Lectures.—*Luthardt.* (3) Church History. First Part.—*Hammerich.*

§ 4. THIRD YEAR

1. Dogmatics. (Part III.)—*Sulzberger.*
2. Exegesis in the Epistles of Saint Paul, according to Godet.
3. Introduction to the New Testament Greek.—*Cary.*
4. The Christian Pastorate.—*Kidder.*
5. History of Methodism. (Abridged, Part II.)
6. Church History. (Modern times.)—*Cornelius.*
7. A Written Sermon on Christian Holiness.

To be Read: (1) Church History. Second Part.—*Hammerich.* (2) Ethics.—*Martensen.*

§ 5. FOURTH YEAR

1. Introduction to the Old Testament.—*Godet.*
2. History of Methodist Missions.
3. John's Gospel, Greek Translation.
4. Psychology of the Bible.—*Beck.*
5. The Commonwealth of Finland.—*Dannholm.*
6. A Written Sermon on the Second Advent of Christ.

To be Read: (1) The Revival and the Pastor.—*Peck.* (2) Church History. Third Part.—*Hammerich.* (3) The Religion of the Ancient Finns.—*J. Krohn.*

¶ 81. Local Preachers

§ 1. FIRST YEAR

1. Biblical History.—*Sundval.*
2. Catechism.—*Nast.*
3. History of Methodism. (Chapters I-XX.)
4. Discipline. (Parts I-III.)

§ 2. SECOND YEAR

1. Bible Introduction.—*Waaranen or Welander.*
2. History of Methodism. (Chapters XXI-XXXIV.)
3. Short Grammar.—*Jännes or Lagerblad.*
4. Discipline. (Parts IV-VI.)

§ 3. THIRD YEAR

1. Theological Compend.—*Binney.*
2. Wesley's Sermons.
3. The Pastor in the Church and at Home.—*Spurgeon.*
4. Discipline. (Parts VII-IX.)

§ 4. FOURTH YEAR

Review of all read and Church History.

ITALIAN COURSES

¶ 82. Predicatori Itineranti

N. B.—1. La cultura generale che si richiede usualmente ai canddati corrispondere a quella necessaria per ottenere la patentedi Maestro Elementare Superiore o l'ammissione all'Universita.

2. Per l'intiero corso lo studente dovrà presentare delle dichiarazioni scritte che affermino se egli abbia letto o no attentamente tutti i libri assegnati—da leggere—, e presenterà un riassunto di qualche capitolo o de qualc'una delle questioni contenute in ciascun libro che antecedentemente gli esaminatori sceglieranno ed annuzieranno a mezzo dei verbali della Conferenza od altrimenti.

§ 1. L'AMMISSIONE SOTTO PROVA

1. Storia Biblica.—*Hurst.* (Traduz. Burt.)
2. Storia d'Italia.—*De Castro.*
3. Compendio di Teologia.—*Binney e Steele.*

4. Catechismo della Chiesa Metodista Episcopale.
5. Disciplina della Chiesa Metodista Episcopale, ultima edizione.
6. Vita di Giovanni Wesley.—*Lelievre.*
7. Ragguaglio scritto della conversione e chiamata da Dio al Ministerio.

§ 2. PRIMO ANNO

1. Storia Letteraria dell'Antico Testamento, Libro Primo.—*Revel.*
2. Il Compagno della Bibbia.—*Revel.*
3. Compendio di Storia Ecclesiastica.—*Hurst.* (Traduz. Burt.)
4. Omiletica.—*Burt.* (Capitoli I e II.)
5. Le Evidenze del Cristianesimo.—*McIlvaine.*
6. Articoli di fede e dottrine principali della Chiesa Metodista Episcopale.—*Sulzberger.* (Traduz. Polsinelli.)
7. Storia Romana.—*Rinaudo.* (Vol. II.)

Da leggere:

1. Sermoni di Wesley. (Traduz. Ital.)
2. Roma Papale.—*De Sanctis.*

§ 3. SECONDO ANNO

1. Storia Letteraria dell'Antico Testamento. Libri II-IV.—*Revel.*
2. Chiesa Primitiva.—*Backhouse e Taylor.*
3. Commentario sugli atti degli Apostoli.—*Luzzi.*
4. Filosofia della Salvazione.—*Walker.*
5. Omiletica.—*Burt.* (Capitoli III e IV.)
6. Storia del Medio Evo.—*Rinaudo.* (Vol. III.)
7. Sermone Scritto.

Da leggere:

1. La Lingua di Fuoco.—*Arthur.*
2. Vita di Savonarola.—*Villari.*

§ 4. TERZO ANNO

1. Discorsi Sinottici del Nuovo Testamento.—*Fraser.*
2. Storia dei Dommi.—Bonifas. (Vol. I.)

3. I Testimoni di Cristo.—*Backhouse e Taylor.*
4. Omiletica.—*Vinet.*
5. Storia del Medio Evo (seguito).—*Rinaudo.* (Vol. IV.)
6. Sermone Scritto.

Da leggere:

1. Miracoli di Gesu Cristo.—*Trench.*
2. I nostri Protestanti.—*Comba.* (Vol. I.)
3. Sommario della Storia della Letteratura Italiana.—*Finzi.*

§ 5. QUARTO ANNO

1. Manuale della Bibbia.—*Angus.*
2. Commentario dell' Epistola ai Romani.—*Whedon.*
3. Storia dei Dommi.—*Bonifas.* (Vol. II.)
4. Chiaro Ragguaglio della Perfezione Cristiana.—*Wesley.*
5. Le Verita fondamentali del Cristianesimo.—*Luthardt.*
6. Logica.—*Jevons.* (Manuale Hoepli.)
7. Teologia Pastorale.—*Vinet.*
8. Storia dei Lempi Moderni.—*Rinaudo.* (Vol. V.)
9. Sermone Scritto.

Da leggere:

1. Commentario su S. Giovanni.—*Godet.*
2. Vita di Martino Lutero.—*Pons.*
3. I nostri Protestanti.—*Comba.* (Vol. II.)
4. Sermoni.—*Spurgeon.* (Traduz. Ital.)

¶ 83. Predicatori Locali

§ 1. OTTENERE LA LICENZA DI PREDICATORE

I candidati alla Licenza di Predicatore debbono essere esaminati sulle materie comprese in una cultura comune e sulla loro conoscenza generale della Bibbia e della dotrine e pratiche della Chiesa Metodista Episcopale.

§ 2. PRIMO ANNO

1. Storia Scritturale.—*Hurst.* (Traduz. Burt.)
2. Storia del Metodismo.—*Piggott.*
3. Catechismo della Chiesa Metodista Episcopale.
4. Disciplina della Chiesa Metodista Episcopale. (Parte I a VI.)
5. Compendio di Teologia.—*Binney e Steele.* (Fino a pagina 88.)
6. Conversione Cristiana.—*Jacobs.*
7. Sermone Scritto.

Da leggere:

1. Martino Lutero.—*Bart Pons.*
2. Il Carattere.—*Smiles.*

§ 3. SECONDO ANNO

1. Storia Moderna.—*Ferrero.*
2. Vita di Giovanni Wesley.—*Lelievre.*
3. Compendio di Teologia.—*Binney e Steele.* (Completo.)
4. Lingua di Fuoco.—*Arthur.*
5. Storia Ecclesiastica.—*Hurst.* (Traduz. Burt.)
6. Sermone Scritto.

Da leggere:

1. Sermoni.—*Spurgeon.*
2. Vita e lavore.—*Smiles.*

§ 4. TERZO ANNO

1. Chiaro ragguaglio della perfezione Cristiana.—*Wesley.*
2. Sermoni di Wesley.
3. Filosofia della Salvazione.—*Walker.*
4. Disciplina della Chiesa Metodista Episcopale, 1908.
5. Storia della Riforma in Italia.—*Comba.*
6. Sermone Scritto.

Da leggere:

1. Roma papale.—*De Sanctis.*
2. Il Pellegrinaggio del Cristiano.—*Bunyan.*

§ 5. QUARTO ANNO

1. Gli articoli di fede e dottrine della Chiesa Metodista Episcopale.—*Sulzberger.* (Traduz. D. Polsinelli.)
2. Le verità fondamentali del Cristianesimo.—*Luthardt.*
3. Commentario sull'Epistola ai Romani.—*Whedon.*
4. Sermone Scritto.
5. Rivista dell'intero corse.

¶ 84. I Candidati Agli Ordini

§ 5. L'ORDINE DI DIACONO

I Predicatori Locali che son candidati all'ordine di Diacono devono dare alla Conferenza Annuale un'esame soddisfacente, in rivista dell'*intiero corso dei quattro anni di studi* prescritti ai Predicatori Locali.

§ 6. L'ORDINE DI ANZIANO

I Diaconi Locali che son candidati all'ordine di Anziano devono dare alla Conferenza Annuale un'esame soddisfacente in Teologia Sistematica e sopra un breve corso di Storia Ecclesiastica.

¶ 85. Gli Esortatori e Capi-Classe

§ 1. GLI ESORTATORI

1. Compendio Storia Scritturale.—*Hurst.* (Traduz. Burt.)
2. Compendio di Storia Ecclesiastica.—*Hurst.* (Traduz. Burt.)
3. Disciplina della Chiesa Metodista Episcopale.
4. Catechismo della Chiesa Metodista Episcopale.
5. Il Carattere del Metodista.—*Wesley.*
6. Breve Storia d'Italia.

Da leggere:

1. Breve Storia del Metodismo.—*Piggott.*
2. La Chiesa Metodista Episcopale.—*Dardi.*
3. Sila Salmon.—*Vincent.*
4. Memorie di Giovanni Nelson.
5. Il Risveglio.—*Vincent.*

§ 2. I CAPI-CLASSE

1. Storia Scritturale.—*Hurst* (Traduz. Burt.)
2. Disciplina della Chiesa Metodista Episcopale. (Parte I, II, IV, VI.)
3. La Chiesa Metodista Episcopale.—*Dardi.*
4. Il Carattere del Metodista.—*Wesley.*
5. Conversione Cristiana.—*Jacobs.*

Da leggere:

1. Foglie della Foresta.—*Vincent.*
2. Memorie di Giovanni Nelson.
3. Sila Salmon.—*Vincent.*
4. Breve vita di Giovanni Wesley.

SPANISH COURSES

¶ 86. Los Predicadores Itinerantes

§ 1. LA ADMISIÓN Á PRUEBA

1. Catecismo de la Iglesia Metodista Episcopal.—(*Rice.*)
2. Disciplina de la Iglesia Metodista Episcopal—(Artículos de Religión, Organizatión de la Iglesia local, la Conferencia Anual, y los deberes del Pastor).
3. Educación elemental:—Gramática, Arithmética Geografia, etc., é Historia Patria è Historia de las Américas.
4. Relación por escrito de la conversión del candidato y su vocación para el Ministerio.

§ 2. PRIMER AÑO

1. Historia de la Iglesia Cristiana—Primitiva.—*Obispo Hurst.*

2. Historia de la Civilización. Epoca Antigua.—*Seignobos.*

3. Evidencias Cristianas.—*Mair.*

4. Homiletica: La Predicación—Primeros 11 Capítulos.—*Obispo Neely.*

5. Vida de Cristo.—*Stalker.*

6. Juan Wesley, El Gran Reformador.—*Obispo Neely.*

7. Libro de Disciplina, Partes I, II, III.

8. Gramática Castellana—Analogia.—*Por la Academia Española.*

9. Idioma Inglés, Parte II.—*Pressinger.*[1]

10. Sermón Escrito.

Libros á leerse:

1. Sermones de Juan Wesley—1a mitad del primer tomo.

2. El Hombre de Galilea.—*Obispo Haygood.*

3. Introducción a las Escrituras.—*A. R. Miles.*

4. Los Evangelios Explicados.—*Ryle.*

5. Breve Tratado por el Reformista Español.—*Juan Pérez.*

6. Conflictos Espirituales.—*Blandry.*

§ 3. SEGUNDO AÑO

1. Historia de la Iglesia Cristiana, Parte II.—*Obispo Hurst.*

2. Historia de la Civilización. Edades Media y Moderna.—*Seignobos.*

3. Teología Sistematica: Compendio de.—*Binney.*

4. Homiletica: La Predicación—Ultimos 9 capítulos.—*Obispo Neely.*

5. Vida de San Pablo.—*Stalker.*

6. El Domingo: el Verdadero Sabat.—*Gamble (Hall).*

7. Libro de Disciplina, Partes IV, V.

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[1]Whenever practicable.

8. Gramática Castellana—Sintaxis.—*La Academia Española.*

9. Idioma Inglés. Parte II.—*Pressinger.*[1]

10. Sermón Escrito.

Libros á leerse:

1. Sermónes de Juan Wesley, 2da mitad del primer tomo.

2. Estudios Criticos sobre el Génesis y sobre Éxodo.—*Pratt.*

3. Trabajo Hábil para el Maestro.—*Obispo Hendrix.*

4. Teología Natural.—*Paley.*

5. El Papa y el Poder Civil.

§ 4. TERCER AÑO

1. Historia de la Iglesia Cristiana, Parte III.—*Obispo Hurst*

2. Historia de la Civilización—Epoca Contemporanea.—*Seignobos.*

3. Historia de la Reformación.—*Fisher.*

4. El Predicador y El Pastor.—*Obispo Neely.*

5. La Salvación Personal.—*Tillett.*

6. Retórica.

7. Libro de Disciplina, Partes VI, VII.

8. Gramática Castellana—Prósodia.—*La Academia Española.*

9. Idioma Inglés, Parte III.—*Pressinger.*[1]

10. Sermón Escrito.

Libros á leerse:

1. Sermones de Juan Wesley, 1a mitad del segundo tomo.

2. Evidencias del Cristianismo.—*Paley.*

3. Elementos de Literatura.—*Coll y Vehí.*

§ 5. CUARTO AÑO

1. Historia de la Iglesia Moderna.—*Obispo Hurst.*

2. La Religión y las Ciencias Naturales.—*Bettex.*

3. El Bautismo Bíblico.

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[1]Whenever practicable.

4. Lógica de *Juan Stuart Mill*, traducida por *Ezequiel A. Chávez.*

5. Psicología.—*Compayré.*

6. Libro de Disciplina—El libro entero.

7. Gramática Castellana—Ortografía.—*La Academia Española.*

8. Literatura Inglesa—Biblia Inglesa.[1]

9. Sermón Escrito.

Libros á leerse:

1. Sermones de Juan Wesley, 2da mitad del segundo tomo.

2. Christus Auctor.—*Obispo Candler.*

3. Retórica y Poética.—*Narciso Campillo.*

¶ 87. Los Predicadores Locales

§ 1. Los Candidatos á Licencia de Predicador Local

1. La Biblia y sus Doctrinas: Conocimientos Generales.

2. El Catecismo.—(*Rice.*)

3. El Libro de Disciplina: Los Artículos de Fé y Reglamento General.

§ 2. Primer Año

1. Compendio de Teología. Parte Primera.—*Binney.*

2. La Predicación. Primeros II Capítulos.—*Obispo Neely.*

3. Juan Wesley, El Gran Reformador.—*Obispo Neely.*

Libros á leerse:

1. Sermones de Juan Wesley, 1a mitad del primer tomo.

2. Lucile ó la Lectura de la Biblia.—*Adolfo Monod.*

§ 3. Segundo Año

1. Compendio de Teología. Parte Segunda.—*Binney.*

2. La Predicación, últimos 9 capítulos.—*Obispo Neely.*

3. Sermón Escrito.

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[1]Whenever practicable.

Libros á leerse:

1. Sermones de Juan Wesley, 2da mitad de la primer tomo.
2. El Catolicismo Primitivo.

§ 4. TERCER AÑO

1. Compendio de Teología. Parte Tercera.—*Binney.*
2. El Libro de Disciplina de la Iglesia Metodista Episcopal.
3. La Salvación Personal.—*Tillett.*
4. Sermón Escrito.

Libros á leerse:

1. Sermones de Juan Wesley, 1a mitad del segundo tomo.
2. Noches con los Romanistas.

§ 5. CUARTO AÑO

1. Compendio de Teología. Parte Cuarta.—*Binney.*
2. Historia de la Iglesia Cristiana.—*Hurst.*
3. Historia de la Reformación.—*Fisher.*
4. Sermón Escrito.

Libros á leerse:

1. Sermones de Juan Wesley, 2a mitad del segundo tomo.
2. Cristus Auctor.—*Obispo Candler.*

¶ 88. BULGARIAN COURSES

§ 1. RECEPTION ON TRIAL

1. Discipline of the M. E. Church.
2. Life of Wesley.—*Lelièvre.* (First half of book.)
3. Ancient History.—*Carreff.*
4. Bulgarian Syntax.—*Ivanoff.*
5. New Testament History.—*Smith.*
6. Catechism No. 3.

7. A brief account in writing of the candidate's conversion and call to the ministry.

§ 2. FIRST YEAR

1. Apologetics.—*Luthardt.* (Vol. I.)
2. Life of Wesley.—*Lelièvre.* (Last half of book.)
3. History of the Middle Ages.—*Carreff.*
4. Rhetoric.—*Misheff and Kostoff.* (With examples of Bulgarian chrestomathy by the same authors.)
5. Binney's Compend.
6. Evidences of Christianity. (First half of book.)
7. Written Sermon on the Fall of Man, or on the Atonement.

To be Read:

Imago Christi.—*Stalker.*

§ 3. SECOND YEAR

1. Apologetics.—*Luthardt.* (Vol. II.)
2. Modern History.—*Carreff.*
3. Commentary on Luke's Gospel.—*Riggs.*
4. Evidences of Christianity. (Last half of book.)
5. Life of Christ.—*Stalker.*
6. Written Sermon on Justification by Faith.

To be Read:

Design in Nature.—*Tsanoff.*

§ 4. THIRD YEAR

1. Psychology.
2. Christian Baptism.—*Merrill.*
3. Ethics.
4. Church History.—*Smirnoff.* (First half of book.)
5. Logic.—*Struve.* (First half of book.)
6. Commentary on John's Gospel.—*Riggs.*
7. Written Sermon on Regeneration or Sanctification.

To be Read:

1. Five Arrows against Infidelity.
2. Life of Paul.—*Stalker.*

§ 5. FOURTH YEAR

1. Logic.—*Struve.* (Last half of book.)
2. Church History.—*Smirnoff.* (Last half of book.)
3. Homiletics.—*Kidder.* (English.)
4. Pastoral Theology.—*Kidder.* (English.)
5. Commentary on Romans.—*Riggs.*
6. Tongue of Fire.—*Arthur.*

To be Read:

Soul and Brain.—*Tchelpanoff.*

REM.—All the books in the Course are in Bulgarian, unless otherwise designated.

¶ 89. FRENCH COURSES

I ANNÉE

1. Catechisme de l'Église Metodiste.
2. Discipline de l'Église Metodiste Episcopale.
3. La voie du salut. 8 sermons par John Wesley.
4. Cours Elementaire d'Histoire Generale.—*T. Duperrex.*
5. St. Jean.—*F. Godet.*

II ANNÉE

1. Histoire de la France.—*E. Lavisse.*
2. John Wesley, Sa vie et son œuvre.—*M. Lelièvre.*
3. La voie du salut. 8 sermons par John Wesley.
4. Histoire des Protestants de France.—*G. de Felice.*
5. Les Corinthiens.—*F. Godet.*

III ANNÉE

1. Catechisme de l'Église Metodiste.
2. Discipline de l'Église Metodiste Episcopale.
3. Le Sermon sur la montagne. 13 sermons par John Wesley.
4. Exposition de la Perfection Chrétienne.—*John Wesley.*
5. La langue de feu.—*W. Arthur.*
6. L'Introduction de F. Godet.

IV ANNÉE

1. John Wesley's Sermons. Tom 2.
2. Histoire des Dogmes.—*Francois Bonifast.*
3. Homiletique.—*W. Burt.*
4. Introduction à la Bible.—*A. Schlatter.*
5. Romans.—*F. Godet.*
6. Histoire de l'Église.—*D. Bonnefon.*

¶ 90. OTHER COURSES

For prescribed Courses in Ojibway, and in the Languages of Africa, India, Malaysia, China, Japan, and Korea, see the Yearbooks of Conferences and Missions.

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